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The classroom techniques for intergroup education are divided between elementary and secondary grades. In elementary grades, special techniques are applied to social studies, language arts, science, mathematics, art education, music education, health and physical education.

The techniques in the secondary schools are applied to US History, world history, and world cultures, civics, problems of American democracy, geography, economics, English, Modern foreign languages, science, mathematics, vocational arts, music, and physical education.

Group life in school as well as intergroup relations is explained. The role of the teacher and the administration are presented.

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OUR GREATEST CHALLENGE

I HUMAN RELATIONS

GUIDE TO INTERGROUP EDUCATION IN SCHOOLS

Prepared by
STATE COMMITTEE
ON
HUMAN RELATIONS

Commonwealth of Pennsylvania
DEPARTMENT OF PUBLIC INSTRUCTION

ED001035

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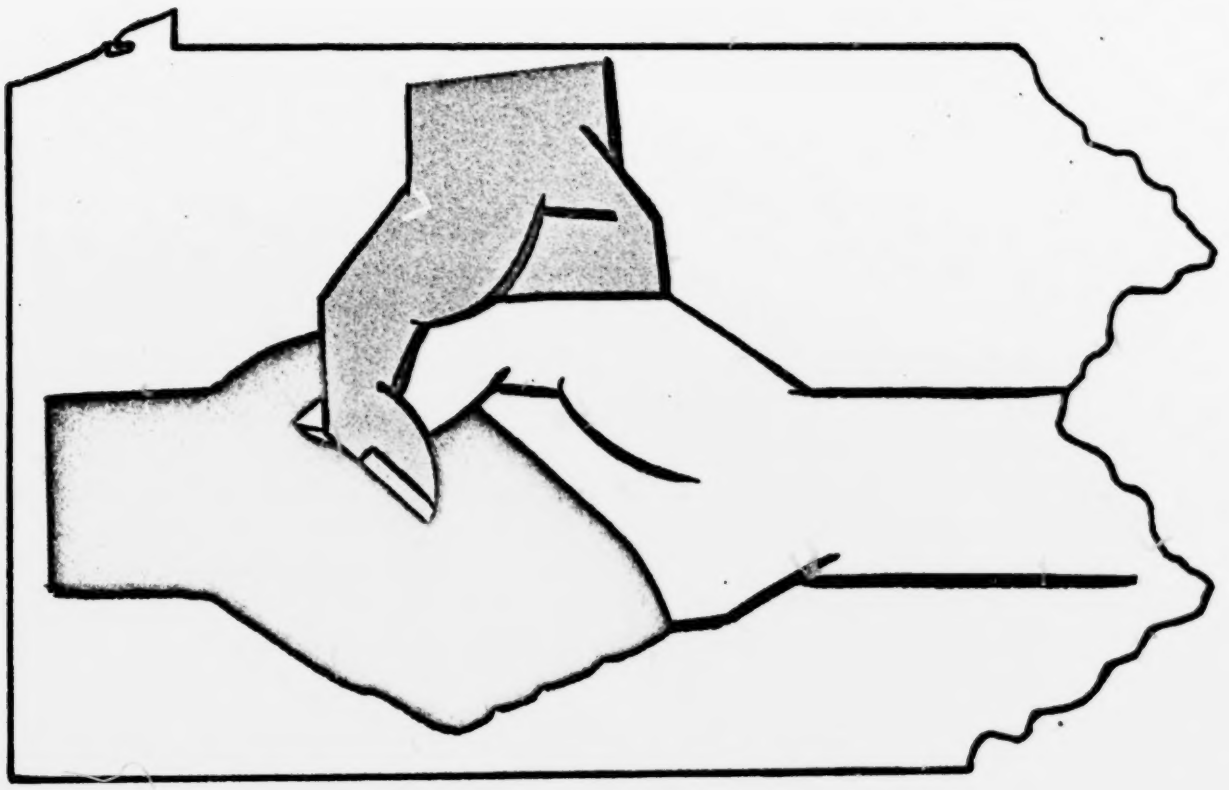
OUR GREATEST CHALLENGE

HUMAN RELATIONS

Curriculum Development Series No. 6



GUIDE TO INTERGROUP EDUCATION IN SCHOOLS

Commonwealth of Pennsylvania
DEPARTMENT OF PUBLIC INSTRUCTION
Harrisburg
1962

Prepared by
STATE COMMITTEE
ON
HUMAN RELATIONS

Message from the Superintendent of Public Instruction

PENNSYLVANIA proudly presents this "Guide to Intergroup Education in Schools," initiating a program relating to the central core of our free democratic society. Its significance transcends the ordinary grade-placement allotments of time accorded the usual school subjects. It involves every aspect of the school program. No Guide is more important to the building of a strong democracy from within our society. One of its unique features is the fact that 161 educators and community leaders devoted a great deal of time to the editing of this publication. As a new venture, it likely will be reviewed and refined in the years ahead.

Is not the fundamental base of democracy the belief in the dignity and worth of each individual and equal opportunity for each to develop his maximum potential?

Many problems arise in our communities and schools because of a lack of understanding of people from other areas, other races, other faiths, and other cultures. Some schools are located in areas where the pupils have not seen girls and boys of other backgrounds. Most textbooks do not depict various cultures. From the point of view of both humanitarianism and waste of talent we cannot afford the insidious effects of prejudice in our society; the schools of Pennsylvania must be committed to the elimination of prejudice. The curriculum must be altered to give to pupils the broader understandings they need to live together in today's world. While this Guide is the first step toward incorporating intergroup education in the curriculum, the process cannot stop here; intergroup education must be a part of the study of every subject; it must be part of the fiber of every teacher.

Effective intergroup education demands active commitment to an understanding and to an appreciation of all peoples by teachers, school administrators, and community members. It must be lived as well as taught. Only then can the principles of brotherhood and democracy be fostered in the minds and the hearts of all pupils.

Our Governor, David L. Lawrence, you, and I would not have it otherwise.

Charles H. Boehm

Preface

THE purpose of this curriculum guide is to aid teachers and school administrators in their efforts to teach children the attitudes, understandings, and skills so essential to friendly and democratic relations between persons of diverse races, religions, national origins, and socioeconomic status. It is designed for use in each subject area of the curriculum and extracurricular activities, from kindergarten through elementary and secondary grades. The heart of its content is a compilation of practicable teaching techniques, aids and learning activities for permeating the curriculum with intergroup education concepts. The Guide can best be used as a constant reference in the curriculum planning by each school administrator and teacher.

Although 161 educators and community leaders have contributed to the development of *Our Greatest Challenge—Human Relations*, it is to be regarded simply as an intergroup education guide to which we invite continual attention for its refinement and implementation in the schools of the Commonwealth. It is neither a complete blueprint, nor the final word in intergroup education. Educators are encouraged to keep the Department of Public Instruction informed regarding activities that it may have stimulated.

Committee on Human Relations

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Introduction and Acknowledgments

THE exact beginning of the Department of Public Instruction's interest and activity in intergroup education is difficult to pinpoint. As early as 1951, the Department's course of study relating to elementary schools, social studies in secondary schools, and geography for secondary schools respectively, all contained several suggested units involving intergroup education concepts. In 1955, the Department also published a pamphlet titled "Pennsylvania Teaches for Better World Relations and Intercultural Understanding," which brought together the numerous suggestions made in these and other curriculum guides of the Department. One of the State's approaches to intergroup education came in the introduction of a World Cultures course in 1959, mandated as a graduation requirement, effective 1961.

On May 1, 1958, Dr. Charles H. Boehm, the Superintendent of Public Instruction, created a Committee on Human Relations as a permanent operating committee of the Department of Public Instruction and as a liaison committee with the Pennsylvania Human Relations Commission (formerly the Fair Employment Practice Commission) of the Department of Labor and Industry. The Human Relations Commission's interest stemmed from its charge by the General Assembly "in cooperation with the Department of Public Instruction, to prepare a comprehensive educational program, designed for the students of the schools in this Commonwealth and for all other residents thereof, in order to eliminate prejudice . . . among the various racial, religious and nationality groups in this Commonwealth." Dr. Boehm's charge to the Committee was "to discover material and develop suggestions that schools might use in encouraging students to broaden their concepts in the area of human relations in education."

The Committee on Human Relations soon came to the conviction that one of the first needs was for a curriculum guide devoted entirely to practical techniques and activities for integrating intergroup education concepts into the existing curriculum. Dr. Donald G. McGarey, Mr. Elliott M. Shirk, Mr. Fred Grossman of the Committee and Mr. Arthur L. Glenn of the Department of Public Instruction, therefore, began to prepare a preliminary outline of such a guide. The initial draft was sent to six county and two city superintendents of schools for the editing suggestions of their administrative and teaching staffs. These school districts are located in Allegheny County, Blair County, Erie County, Lackawanna County, Philadelphia, Pittsburgh, Potter County, and Westmoreland County. Several of these superintendents organized committees to carry out this task. At the same time, the Committee wrote to state and local departments and boards of education and university centers with professional staff in intergroup education, to secure their publications and reports regarding the preparation of teachers in intergroup education. Those who replied with helpful material included the state education departments in California, Connecticut and New York; the college centers at Springfield College (Massachusetts), St. Louis University, Wayne University (Detroit) and the University of Pennsylvania; and the boards of education in Chicago, Cincinnati, Denver, Detroit, New York, and Philadelphia.

Realizing that Pennsylvania contained an abundance of community organizations with experience in intergroup education, the Committee on Human Relations invited selected ones to report personally to the Committee on their activities and resources related to teaching intergroup principles in schools. The groups who so testified were the American Jewish Committee, Anti-Defamation League of B'nai B'rith, Jewish Community Relations Council of Philadelphia, National Conference of Christians and Jews, Philadelphia Fellowship Commission and the University of Pennsylvania's Albert M. Greenfield Center for Human Relations. These reports and resources proved invaluable to the guidance of the Committee on Human Relations in its activities and its development of this Guide to Intergroup Education.

The next step was to revise the original draft of the Guide and resubmit it to additional educators and educational agency representatives. The eight county and district superintendents were given a second opportunity to submit editing comments. The school superintendents of the Pittsburgh and Philadelphia Catholic Dioceses also were asked for suggestions. The Guide was reviewed by the director and 20 participants, including 15 teachers, in the 1961 Kutztown State College Workshop on Human Relations in School and Community.

The nation's most experienced professionals in intergroup education were sent revised drafts of the Guide for their comments. Those who submitted written suggestions were:

Dr. Kenneth D. Benne, Director, Human Relations Center, Boston University

Dr. Max Birnbaum, Educational Consultant, American Jewish Committee

Dr. Ryland W. Crary, Associate Professor of Education, University of Pittsburgh

Dr. H. Harry Giles, Professor of Education, New York University

Will Maslow, Executive Director, American Jewish Congress

Dr. Gertrude Noar, National Education Director, Anti-Defamation League of B'nai B'rith

Dr. Annabel C. Prescott, former Director, Division of Human Relations, Chicago Public Schools

Professor Theo Shea, Department of Human Relations, St. Louis University

Dr. Hilda Taba, Professor of Education, San Francisco State College, former Director, Staff of Intergroup Education in Cooperating Schools, American Council on Education

Dr. William Van Til, Chairman, Department of Secondary Education, New York University

Dr. William E. Vickery, Director of the Commission on Educational Organizations, National Conference of Christians and Jews

This counsel, based on many years of collective experience with school systems throughout the country, was most influential in the final revision of this Guide.

The Committee on Human Relations wanted to profit from the combined counsel and experience of Pennsylvania educators and community agency representatives with training or experience in intergroup education. The Committee, therefore, asked the Philadelphia Fellowship Commission and the Pittsburgh regional office of the National Conference of Christians and Jews to organize study committees of school and college teachers, school administrators and representatives of community educational groups to propose revisions to the Guide and to submit recommendations regarding the promotion of intergroup education in the schools and colleges of Pennsylvania. As a consequence, a total of 41 Pennsylvania educators and 28 community organization leaders were involved in about three months of intensive work on the Guide and on plans for implementing its use.

These study committees have set an example for all communities of cooperative school-community educational planning. The high quality of their recommendations has added immeasurably to the improvement of the Guide and the orientation of future activities of the Committee on Human Relations. Those who so generously participated in these two study committees and on the superintendents' editing committees are listed in Appendix 4: "Pennsylvania Contributors to Guide." Of the total of 161 people, who participated in writing this Guide, three-fourths were educators.

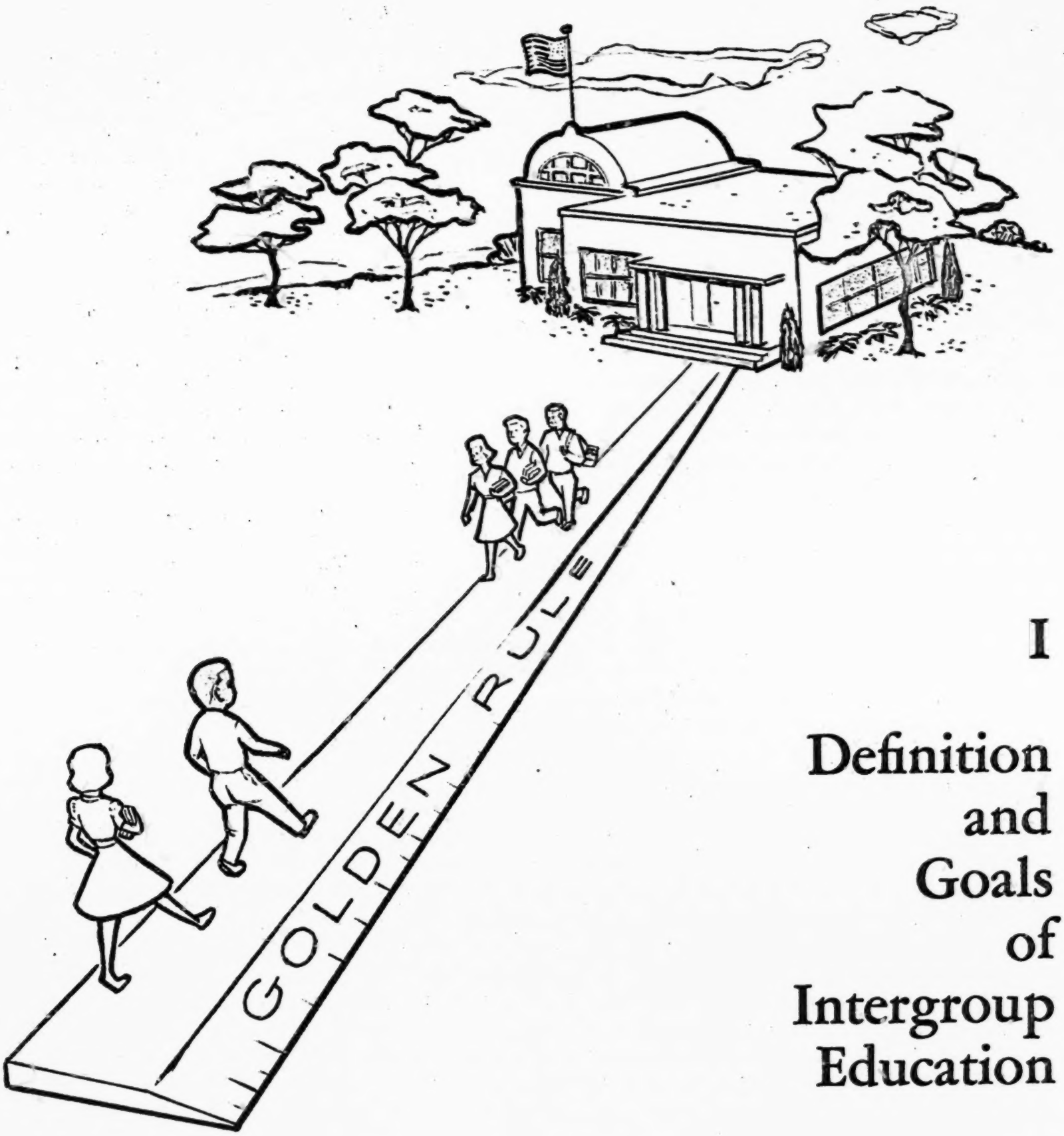
Most of the research, writing and editing was done by the Coordinating Secretary of the Committee, Richard B. Anliot, Director of the Bureau of Education of the Pennsylvania Human Relations Commission, in cooperation with Dr. Stanley M. Miller, Specialist, Bureau of Curriculum Development, Department of Public Instruction.

Since this Guide was a cooperative project of the Department of Public Instruction and the Pennsylvania Human Relations Commission, the financial responsibility for its publication was shared by both agencies.

As chairman of the Committee on Human Relations, I join with Dr. Boehm in expressing gratitude to all the members of this Committee, especially its Interim Planning Committee which assumed the basic burden of the Committee's activities. For their vital role in laying the plans out of which this Guide grew, we wish to recognize especially Dr. Carl E. Seifert, Mr. Elliott M. Shirk, Mr. Fred Grossman, Mr. Harry Boyer, Msgr. Robert Maher and Dr. Donald G. McGarey.

In a real sense, this Guide is a testimonial to two outstanding leaders in intergroup education who contributed greatly to its creation, and who died at the prime of their careers: Dr. William E. Vickery of the National Conference of Christians and Jews and Mr. Fred Grossman of the Philadelphia office of the Anti-Defamation League of B'nai B'rith. Dr. Vickery gave national leadership for many years to the school intergroup education program of the National Conference. As one of the initial members of the Committee on Human Relations, Mr. Grossman played a vital role in bringing this Guide to fruition.

NEAL V. MUSMANNO
Chairman
Committee on Human Relations
Department of Public Instruction



I

Definition and Goals of Intergroup Education

WHAT is intergroup education, as distinguished from other kinds of human relations education?

Intergroup education is concerned primarily with fostering better relationships between individuals and groups of different races, religions, national origins and socioeconomic backgrounds. As the definition indicates, much more than race relations is included. Furthermore, intergroup education is concerned with people in our own communities, and in the nation, and should not be confused with the World Cultures course used in Pennsylvania schools, which is concerned with people outside the United States. Intergroup education is neither a course nor a program appropriate to only one aspect of the curriculum.

The emphasis of intergroup education is as important for persons of minority groups as for majority-group members. The basic purpose of such intergroup education in schools is to develop young people's understandings, attitudes, and behavior toward the practice of friendly and democratic human relationships with all human beings, regardless of their group membership.

An effective school program of intergroup education must start with well-defined aims and objectives in terms of student attitudes, understandings, and skills to be developed. The following concepts are suggested as appropriate for curriculum planning at all grade levels.

A. Attitudes

1. Respect for the intrinsic and equal worth of every person and one's self.
2. Respect for the rights of each citizen to equal protection under the law and equal opportunity to secure education, employment, housing, and the use of public accommodations, as basic to democracy.
3. Acceptance of responsibility as individuals for protecting the human rights of all and for living up to the obligations of citizenship in a democracy.
4. Respect for the right of individuals or groups to differ from other groups and individuals.
5. Acknowledgment that differences do not denote inferiority or superiority.
6. Acceptance of the importance and value of cultural diversity, as contrasted with uniformity.
7. Respect and appreciation for the worthy contributions of diverse cultures and religions to our American way of life.
8. Emotional sensitivity to the needs, feelings, and problems of all people.
9. Belief that others should be judged on the basis of knowledge of their individual merits and abilities, and without regard to their race, religion, nationality or socioeconomic status.
10. Belief in the importance of cooperating with all persons affected, to solve common problems.

B. Understandings

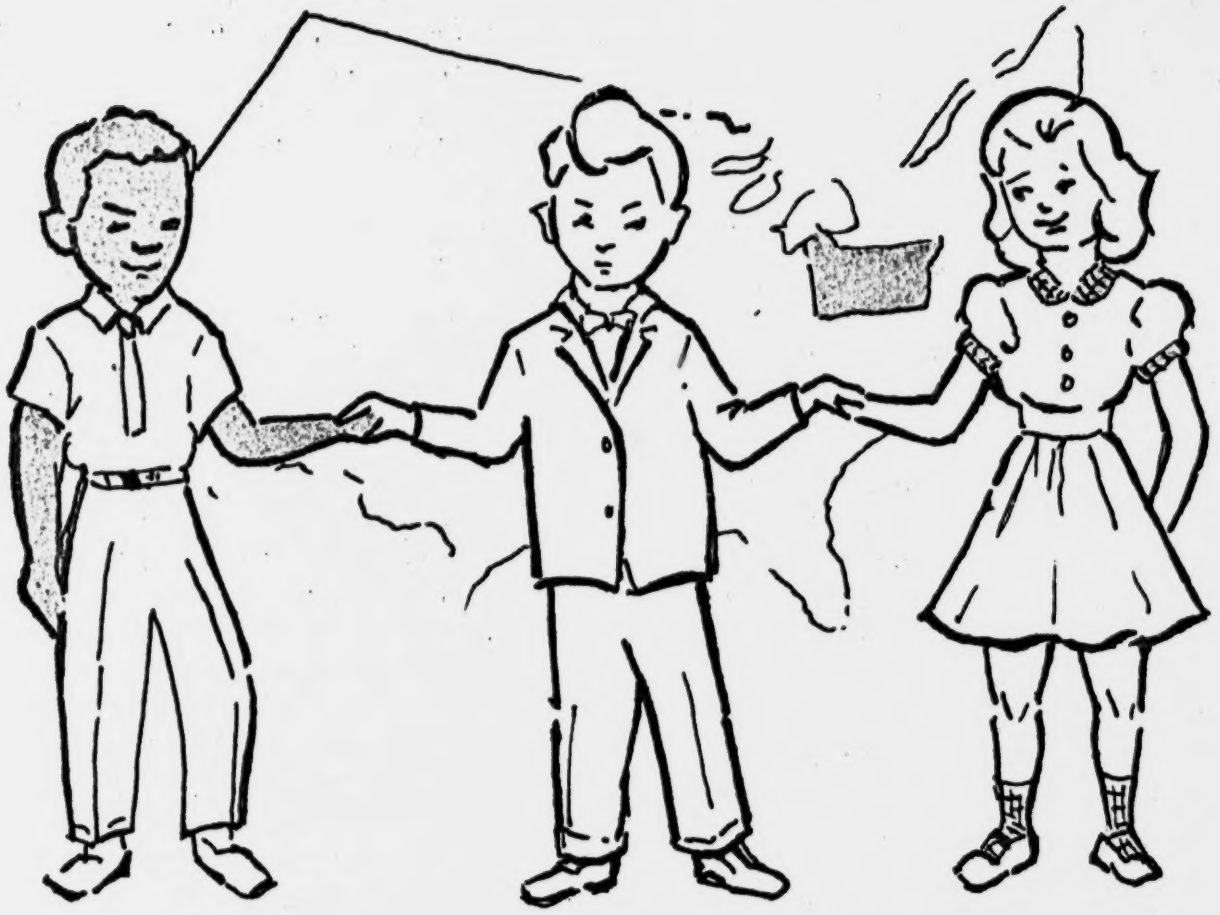
1. Awareness that not all members of a group have all the characteristics ascribed to that group, and that no characteristic is typical of every member of any one group and of no other group.
2. Awareness that there is a wide range of physical and mental abilities and talents among members of every racial and ethnic group. No racial or ethnic group is inherently superior in ability to any other.
3. Recognition that among members of all racial and cultural groups are to be found similar needs, desires, feelings and problems.
4. Realization that differences in attitudes and behavior are determined largely by one's cultural environment, and, therefore, are changeable.
5. Recognition that valuable contributions to our American way of life have been made by persons of all cultures.
6. Awareness that all people and groups are interdependent in fulfilling their needs and solving their problems.
7. Acceptance of the fact that adjustments of attitudes and behavior are frequently necessary to win acceptance and approval of others and to promote harmonious living.

C. Skills

1. Practicing the social amenities.
2. Participating effectively and democratically in groups.
   a. Taking part in a discussion.
   b. Disagreeing without being disagreeable.
3. Thinking rationally and objectively about people.
   a. Being open-minded toward persons of one's own and other groups.
   b. Avoiding premature conclusions, overgeneralizations, and stereotyping of people.
4. Practicing the art of problem-solving.
   a. Defining a problem.
   b. Gathering and evaluating data objectively.
   c. Weighing alternative solutions.

II

Importance of Intergroup Education



IN these times of great educational demands, administrators and teachers should not be asked to integrate into their already crowded classroom schedules additional concepts or material that are not of top priority. Does intergroup education deserve to be a focus of curriculum planning? It is not just the school with intergroup relations "problems" or with minority groups for whom this emphasis is relevant. Intergroup education is vital to every school, for the following reasons:

A. Our religious and democratic heritage demands that every opportunity be taken to enhance human dignity and to nurture the development of every individual to his highest potential.

B. There is no more important keystone to our democratic ideals than the intergroup education goal of achieving equal opportunity for all in all areas of school and community life.

C. Schools in a democracy have no more important responsibility than to train their charges for intelligent participation as citizens in a culturally diverse society.

D. Our nation's foreign relations with the two-thirds of the world's population who are nonwhite are directly affected by the state of intergroup relations in our schools and communities.

E. Our national survival in the atomic age demands the ability to reconcile our differences and cooperate effectively with persons of all cultures and races.

F. Since only a minority of the world's people are of the Christian faith or are adherents of the organized religious values of Western civilization, international understanding requires appreciation of other religious faiths.

G. In view of the continuing migration of people from rural areas to the cities and from the cities to the suburbs, even children presently in homogeneous, one-group schools are very likely to live and work in increasingly multigroup situations. This growth of integration demands improved abilities to cooperate constructively with persons across group lines.

H. Intergroup education can help the school by reducing, through increased empathy and understanding, the basis for any smoldering, pent-up "group against group" animosities. The result can be a better, more cooperative school spirit and happier students.

Among the "Goals for Americans" set forth by the President's Commission on National Goals in 1960, was the following:

> *"Vestiges of religious prejudice, . . . and, most important, discrimination on the basis of race must be recognized as morally wrong, economically wasteful, and in many respects dangerous. In this decade we must sharply lower these last stubborn barriers."*[1]

Representative groups of citizens concerned with the welfare of youth have recently reiterated their support of intergroup education in schools. The 1960 White House Conference on Children and Youth representing citizens from every walk of life recommended *"That intergroup relations education be emphasized in every grade of elementary and secondary schools . . ."*[2] Subsequently, the Governor's Committee on Children and Youth of Pennsylvania, at its February 20, 1962, meeting, adopted a resolution *"that boards of education, school administrators and teachers give increasing attention to the incorporation of intercultural education in all areas of the curriculum of primary and secondary schools, . . ."*

The important place of intergroup education in schools has been underscored by the nation's leading professional educator groups for many years. The National Education Association's Commission for the Defense of Democracy through Education reported to its assembly,

> *"In the opinion of the Commission, the best way to control disharmony in this country is to educate people in all walks of life to a tolerance of minorities, to a determination to relieve injustices causing group conflicts, to an understanding and appreciation of the achievements and problems of racial and religious groups, and to a respect for the rights of individuals. Public schools have a distinct obligation in this matter, and a failure to discharge this obligation will pave the way for grave national conflict in the future."*[3]

At this same meeting, the NEA Representative Assembly adopted the following resolution:

> *"The National Education Association believes that teachers and educational institutions of this country have a heavy responsibility for educating the youth to understand the achievements and problems of all groups, and an obligation to develop a determination to remove the causes of group conflicts."*[3]

In implementing this NEA resolution, the National Association of Secondary-School Principals devoted two issues of its *Bulletin* to intergroup education.[4] The National Education Association has maintained a joint committee with the American Teachers Association to promote better intercultural understanding and intergroup education. In 1951 these organizations sponsored and distributed, in cooperation with the United States Office of Education, a kit and guide on intergroup edu-

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[1] President's Commission on National Goals, *Goals for Americans, The Report of the President's Commission on National Goals.* Prentice-Hall, Inc. 1960, p. 3.

[2] The American Jewish Committee, "Guidelines Toward Human Rights, Forum Recommendations of the 1960 White House Conference on Children and Youth." American Jewish Committee, 1961, p. 10.

[3] Commission on the Defense of Democracy through Education, "More Than Tolerance, Suggestions to Teachers on Intergroup Education." Washington, D. C.: National Education Association of the United States, 1946, p. 1.

[4] "Human Relations in Secondary Education," Vol. 39, No. 209, March, 1955; "Curriculum in Intergroup Relations," Vol. 33, No. 160, February, 1949.

cation for teacher preparation institutions. This guide asserted, "Intergroup education should be an integral part of every educational program in a democracy."[1] In 1960, the NEA's Department of Classroom Teachers and the American Educational Research Association published a booklet on intergroup education as part of its series on "What Research Says to the Teacher."[2]

The Association for Supervision and Curriculum Development has long supported education for better human relations. Its Commission on Intergroup Education has distributed kits of materials, cooperated in the development of issues of the ASCD magazine, *Educational Leadership*, dealing with intercultural understanding, and fostered many resolutions by the ASCD Annual Conference supporting the extension of intergroup education and democratic human relations.

The American Association of School Administrators published an administrator's handbook for intergroup education and passed the following resolution:

> *"We commend the work of the schools of the nation in their programs of improving intergroup understanding. We recommend that this work be continued and strengthened . . ."*[3]

The American Council on Education felt the need for intergroup education in schools to be of such importance as to sponsor a four-year Project in Intergroup Education in Cooperating Schools, which involved 2,500 classroom teachers, school administrators, and community workers in 72 schools and community groups throughout the country.[4]

The Pennsylvania Department of Public Instruction has long recognized the importance of intercultural education. In *"The Elementary Course of Study,"* it has stated the need for this emphasis most succinctly.

> *"What more important responsibility do the schools of America have today than to weld together the many elements of our population into a strong, vigorous, virile whole? Our goal as a nation, 'E pluribus unum,' must be achieved in large measure through our schools."*[5]
>
> *"Intercultural education is not a current educational fad but something that is of ever-increasing importance in our country and in our world."*[6]
>
> *"Since children are the growing points in our transmitted culture, our foremost responsibility is to see that children of all groups learn to understand and appreciate one another and gain the strength that will enable each to make his greatest contribution toward the welfare of all."*[7]

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[1] Subcommittee on Intergroup Education of the National Education Association and the American Teachers Association, with the cooperation of the United States Office of Education, "Guide for Using a Kit on Intergroup Education." Washington, D. C.: National Education Association, 1951, p. 1.

[2] Grambs, Jean D., "Understanding Intergroup Relations." Washington, D. C.: National Education Association of the United States, 1960, 32 pp.

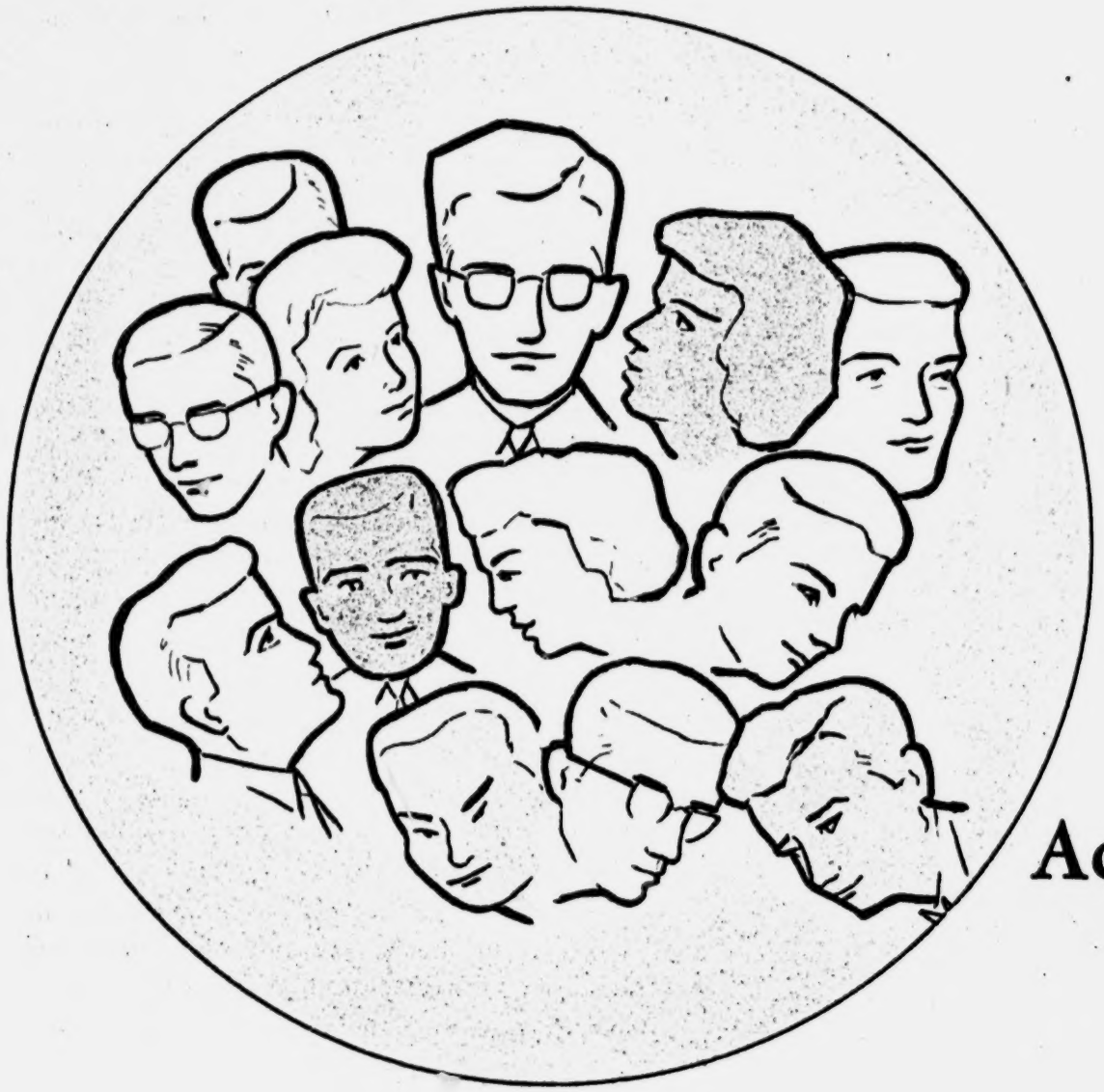
[3] American Association of School Administrators, "From Sea to Shining Sea—Administrators Handbook for Intergroup Education." Washington, D. C.: National Education Association of the United States, 1947, p. 2.

[4] Taba, Hilda; Brady, Elizabeth H.; and Robinson, John T., *Intergroup Education in Public Schools*, Washington, D. C.: American Council on Education, 1952, 380 pp.

[5] Pennsylvania Department of Public Instruction, *The Elementary Course of Study, An Interim Report.* Bulletin 233-B, Harrisburg: Department of Public Instruction, 1949, p. 9 (currently out-of-print).

[6] *Ibid.*, p. 58.

[7] *Ibid.*, p. 57.



III

Role of the Administration

THE major portions of this Guide are directed to the teacher, for it is at the classroom level that the implementation of intergroup education fundamentally takes place. However, a few points need to be made regarding the role of the school administration and policy-makers in implementing intergroup education. Several characteristics of human relations as a curriculum emphasis make the role of the school administrator particularly important. First, this aspect of curriculum, with its primary concern about attitudes and social skills, is relatively new to many teachers. The school administration, therefore, must assume the responsibility for providing leadership and facilitating teacher preparation. Secondly, there is special need for parental and community understanding of this emphasis, because it is aimed at changing some prevalent and long-standing attitudes and patterns of behavior. Consequently, if teachers are to have a fair chance to carry on intergroup education activities, the school's administrative and policymaking officials must play their proper roles.

The starting point of effective intergroup education lies in the active support of the school superintendent and principals. Official policy should be enunciated by the Board of Education or superintendent, giving intergroup education a bona fide place in the curriculum of the school. A concrete step in this direction would be for the superintendent to designate a specific staff member of the school administration to be responsible for the intergroup education program of the school district. Unless *someone* is responsible for this program, it will quickly be lost in the shuffle of school activity.

Though adequately trained in their areas, teachers in the daily classroom situation also need the stimulation and reinforcement of a team approach to the problems of intergroup education. Persuaded of the importance of intercultural education in general, they may not recognize the need for this emphasis in their particular school. There are effective techniques with which the individual teacher can assess the prevalent attitude and behavior patterns in the classroom, but there are aspects of this evaluation that can best be approached on a team basis. An individual teacher, for example, cannot be expected to study the patterns of association of pupils outside the classroom without the sanction of the administration and assistance from teacher colleagues.

Furthermore, since the techniques of intergroup education are relatively new to many teachers, they need to share in the wisdom and experience of others in implementing this program. Such effort needs the competencies of the various academic disciplines.

It is therefore urged that a committee on intergroup education be organized by the administration either in the entire school district, in the particular schools undertaking this program, or both. This curriculum committee need not be large nor its membership too permanent. It should be of truly working size. Teachers will be most willing to serve if their participation is on an *ad hoc* basis and if the schedule of regular meetings is not too formidable.

Since intergroup education is relevant to all facets of the curriculum, the intergroup education committee should include teachers from a variety of grade levels and from most subject areas, not just the social studies. The administration, guidance, and extracurricular programs should also be represented. Since the attitudes and behavior of students are of primary concern to this program, the participation of student leaders can be an asset.

School intergroup education activity will be strengthened by the understanding and at least the silent consent of parents. In the long run, therefore, involvement of parent representation, such as a delegate of the school parent-teacher association in the activities of the intergroup education committee, is important to the healthy survival of intergroup emphasis.

Many communities have agencies with professional staff offering resources and experience that can prove very valuable to this committee. In many places, intergroup relations agencies have staff or experienced lay leadership. At the same time, it is recognized that the best aid, if unwanted or resented, is a hindrance, not a help. Therefore, at such times and in such ways as the assistance of community organization representatives is desired by school personnel, they should be invited to participate as consultants.

Many communities are also blessed with a teacher preparation institution nearby. Under such circumstances, participation by a member of its Education Department could be of invaluable assistance to the college's training program for teachers, as well as to the school committee.

What helpful activities could such an intergroup education committee carry on? There is no blueprint of projects or sequence of steps appropriate to all school systems. An important variable is the degree to which the teachers in a given school are prepared and motivated to undertake intergroup education. However, the following are activities which have proved valuable to school committees with varying degrees of intergroup experience and training.

1. Assess the problems and needs for intergroup education in terms of pupil and teacher attitudes and behaviors. Such evaluation might include—
   a. Conducting a problem census among the faculty and students regarding the state of intergroup relations in the school.
   b. Designing and conducting a study of participation, association, and leadership patterns of students from different racial, religious, ethnic and socioeconomic groups in extracurricular and informal out-of-class activities.
   c. Selecting or designing effective instruments for measuring the intergroup attitudes, understandings, and skills of students and faculty.
2. Conduct a survey study of the intergroup education currently being carried on in each curriculum area of the school.
3. Review the syllabi and curriculum guides of the current school courses to suggest supplementary topics and activities of intergroup content, consistent with the need for a continuity of emphasis.
4. Organize a school library shelf of effective teaching aids and resources in intergroup education.
5. Provide reading materials on intergroup relations as part of the informal reading program of students.
6. Preview available audiovisual aids in intergroup relations for the purpose of recommending some for classroom use and possible school purchase.
7. Plan an in-service training workshop for teachers on the effective use of intergroup education teaching resources and techniques.
8. Evaluate the school's textbooks regarding their portrayal of minority groups and their contribution to better intergroup relations.

9. Conduct such community education activities as are necessary to create the needed support and understanding of the program.

10. Make regular reports to the Department of Public Instruction regarding intergroup education activities.

11. Suggest improvements in this "Guide to Intergroup Education in Schools," particularly regarding practical learning activities for specific courses.

There is no role of the administration more important than facilitating the training of teachers for intergroup education. At least as much preparation is needed for competent teaching in this area as in the standard areas of the curriculum. However, most teachers have not been exposed to such training in their undergraduate work. There is, therefore, a special need to provide appropriate education for teachers already in service.

Such training is available in the numerous summer workshops in human relations education offered by various colleges and universities throughout the country via the National Conference of Christians and Jews and other intergroup education agencies. Many school administrators offer scholarships to encourage the participation of their teachers in these workshops.

Other school administrators request teacher preparation colleges nearby to offer graduate-credit, in-service courses or workshops in the techniques of intergroup education. Teacher preparation institutions generally stand ready to provide the types of training for which there is expressed demand.

Still others arrange after-school workshops to give teachers experience in utilizing effective intergroup education teaching resources and techniques.

To encourage teachers to take advantage of these opportunities, certain incentives are essential. It is not reasonable to expect teachers to take time from their other activities unless there is some professional compensation. Such compensation would include credit toward a graduate degree, salary increments, released time from other duties, or payment of the training costs.

It is also important that participation in such training should be by teams of at least two teachers and an administrator from each school. To carry out the plans and projects learned in a workshop, teachers need the support of a teaching colleague and a representative of the school administration who has experienced the same training. This administrative participation in in-service education activities is vital to its success. Teachers will hesitate to believe that the school authorities seriously want real effort in this direction without physical evidence of the sincere concern of the administration.

Teachers of intergroup education particularly need the support and backing of the administration with respect to their teaching techniques. The essence of such teaching is initiative and experimentation by each teacher. This is necessary because there are very few textbooks or guides for this educational emphasis. The teacher has no choice but to try new topics and methods of teaching. Such experimentation is bound to result in some "mistakes." All the effects will not be positive, but the trial and error method is the main tool in pursuing the difficult task of changing attitudes and behavior.

Administration support is also important in regard to the teaching resources to be used. Textbooks, however much improved, will not be up to date in their discussion of intergroup relations concepts and problems. However, many excellent teaching materials and audiovisual aids are available from professional intergroup relations agencies.[1] The primary needs are administration encouragement and provision for teachers to use available teaching aids.

A final word needs to be said regarding the effect of teacher and pupil grouping on the effectiveness of any school intergroup education program. More important than what the students hear in the classroom is what they see and experience in the school as a whole. Without the experience of having teachers and classmates from various racial, cultural, and nationality groups, pupils cannot be expected to gain fully the understanding of good intergroup education.

Having teachers from minority groups can be of immeasurable value in persuading majority and minority group students alike of the sincerity of the school's intergroup relations program. It is of first importance, therefore, that the Board of Education and superintendent practice a policy of recruiting, employing, and assigning teachers without regard to their race, religion, or nationality.

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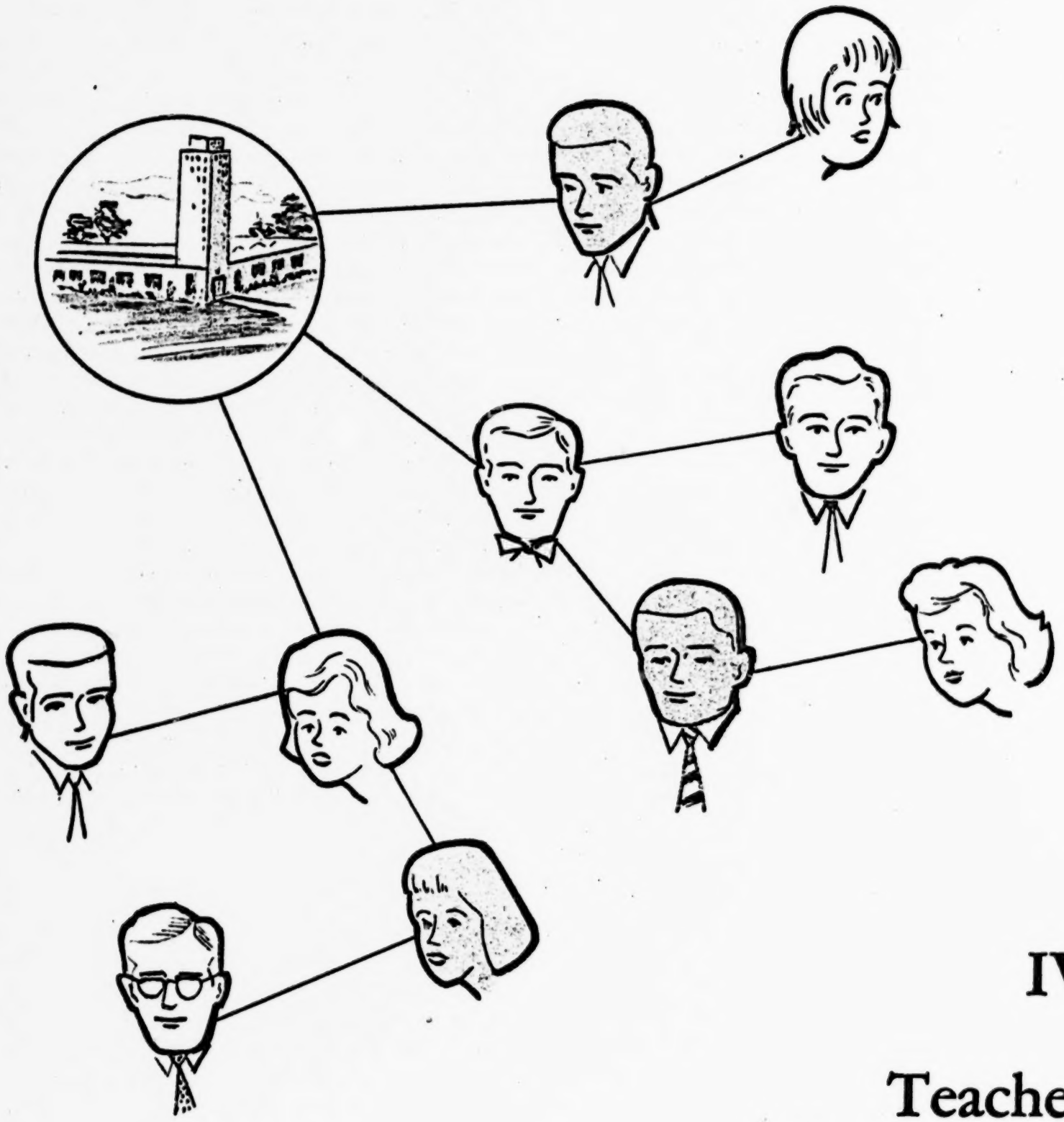
[1] See Appendix 2, "Films and Filmstrips for Intergroup Education" and Appendix 1, "Sources for Intergroup Education Teaching Aids."

Of similar importance are the admission practices of the various curricular and extracurricular programs and activities of the school. If for any reason minority-group students are barred from or discouraged from enrolling in a curricular program, the best of intergroup education programs will not be taken seriously. The job placement and referral activity of the school is of similar importance.

A special word needs to be said concerning the widespread practice of organizing classes on the basis of homogeneous ability groupings. The value of such a procedure in developing the maximum intellectual abilities of students is not the issue. However, it has been observed that ability grouping carried to the extreme can convert racially and socioeconomically integrated schools into racially segregated classroom groups. Since intergroup education cannot succeed without intergroup association and interaction in the classroom, serious consideration should be given to this matter.



IV

Teacher Preparation

WHO should be expected to carry on intergroup education in the school?

Every teacher has this responsibility in her subject area. It is realized that all teachers are not equally well qualified to implement these concepts. Many teachers have carried on activities to effect democratic attitudes for years, while others have had little experience with these techniques. Certainly not all teachers are trained to conduct intergroup education to the same depth. Nevertheless, this emphasis is of sufficient importance to become the responsibility of every classroom teacher.

The most important ingredients for effective intergroup education are the teacher's attitudes and relationships with her pupils. As the psychologist Gerhart Saenger phrased it, *"Only the teacher who believes what she teaches can be really effective in reducing prejudice among her pupils. Children are influenced not so much by what is said, but by how it is said . . ."*[1] Minimum prerequisites for an effective teacher of intergroup attitudes are

1. Agreement with the validity of the aims and objectives of intergroup education, particularly the attitudes to be developed.
2. A strong personal conviction of the need and value of integrating intergroup education concepts into her teaching activities, even though progress in attitude and behavior change is difficult to measure.
3. Good rapport with students in which free discussion of feelings and emotions, as well as facts, can take place.

Additional preparation in the techniques of intergroup education is always desirable. Working familiarity with the tools for assessing pupil needs and attitudes in this area are particularly needed. These tools[2] include

1. Sociometric procedures.
2. Participation schedules.
3. Social distance scales and other measurements of prejudice.
4. Role-playing (sociodrama or psychodrama).
5. Projective techniques.
6. Pupil diaries.
7. Teacher logs of class procedures.

To use these evaluation instruments and interpret their findings intelligently requires supplementary preparation. Fortunately there are at present both institutions and summer workshops where intensive instruction can be secured. In Pennsylvania there is the Albert M. Greenfield Center for Human Relations of the University of Pennsylvania in Philadelphia. There are at least six similar centers in other parts of the country. Every summer the National Conference of Christians and Jews and other intergroup agencies in cooperation with colleges offer credit-granting workshop courses throughout the country for school and community leaders in the whole range of techniques in intergroup education. In-service workshops in individual school districts or counties provide additional educational opportunities. The school guidance counselor or psychologist might be a valuable resource person for recommended techniques.

Intergroup educating is not a challenge beyond the present level of teacher preparation. With the necessary attitudes and convictions, each teacher can start somewhere and proceed to the depth that her background and experience make possible. The further education that is always helpful is readily available to any teacher who desires it.

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[1] Saenger, Gerhart, *The Social Psychology of Prejudice.* New York: Harper Brothers, 1953, p. 194.

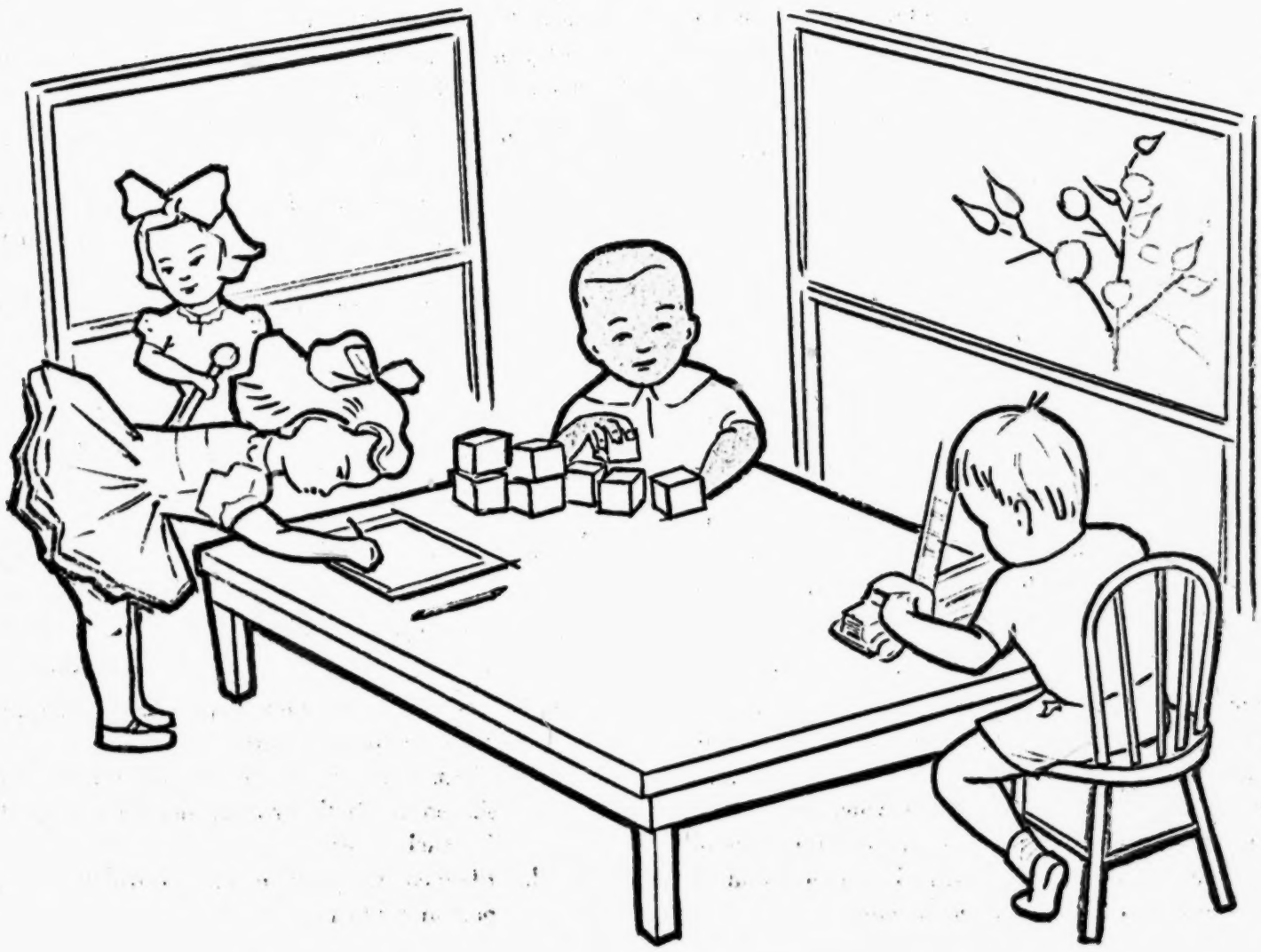
[2] Most of these are described in: Taba, Hilda; Brady, Elizabeth H.; Robinson, John T.; Vickery, William E., *Diagnosing Human Relations Needs.* Washington: American Council on Education, 1951, 155 pp.; Jennings, Helen H., *Sociometry in Group Relations: A Manual for Teachers.* Washington: American Council on Education, 1959, 105 pp.; Cunningham, Ruth, *Understanding Group Behavior of Boys and Girls.* New York: Bureau of Publications, Teachers College, Columbia University, 1951, 446 pp.; and Giles, H. Harry, *The Integrated Classroom.* New York: Basic Books, Inc., 1959, 338 pp.

V

Classroom Techniques for Intergroup Education

THE planning of learning activities for intergroup education must begin with a description of its role in the curriculum. Intergroup education is not a course of study or even a unit to add to existing courses. It is basically an emphasis that should permeate the existing curriculum.

For which curriculum area is this emphasis appropriate? The temptation is great to relegate and confine intergroup education to an annual school assembly period, or to the social studies program in the high school. However, the concepts of intergroup education are equally relevant to the classroom in science or mathematics. Its activities are as appropriate to the elementary grades as to the secondary grades. The purposes of intergroup education are so vital to education for democracy that this focus should be an integral part of every area of the curriculum, from kindergarten to graduation.



Teaching intergroup relations concepts is not simply a matter of motivation. It involves the same careful curriculum planning as teaching the basics of a standard classroom subject. The purpose of this chapter is to suggest specific and practical teaching techniques and learning activities for each subject area in elementary and secondary schools. No magical gimmicks are offered, for attitudes and behavior are not tricked into change. Nevertheless, there are promising classroom methods in this area. These practices, of course, will have to be tailored to fit the particular needs, interests, and problems of each classroom.

The teacher should use this section of the Guide as a constant reference in planning the various units of a regular course of study. The teaching suggestions that follow range from topics to questions to activities. They are not intended to be exhaustive, but it is hoped that in adapting them to the individual needs of their classes the creative imaginations of teachers will be stimulated; that the sensitive and dedicated teacher will be motivated to explore and utilize the rich sources of intergroup teaching aids available in Pennsylvania.

It will be noted that, with few exceptions, specific audiovisual aids and publications are not mentioned in this chapter. These aids are listed in the appendices. Special attention is called to Appendix 1, "Sources for Intergroup Education Teaching Aids." These are the closest resource agencies to Pennsylvania schools. Most of them offer extensive selections of pamphlets, films, and professional staff services for any interested teacher or school.

Planning Effective Learning Activities

All teachers have had considerable preparation and experience with teaching methods. However, certain types of learning activities have proved to be of particular effectiveness in intergroup education. A few are suggested here as a basic list from which a teacher can choose in planning specific activities for a particular subject or unit. Their detailed applications are outlined in the following sections on "Techniques for Elementary Grades" and "Techniques for Secondary School Grades."

Person-to-person contact: One of the best antidotes to prejudice is the experience of actual association and activity with persons of other cultural groups in pursuit of a common interest. To achieve maximum intergroup understanding between racial, religious and nationality groups, the contacts should preferably be between persons of comparable social and economic status.[1] Care must be taken to plan and supervise these contacts so that the results will be positive. (See Chapter VII of the Guide on "The Nature of Prejudice" for detailed discussion.)

Small-group activity: Cooperative group activity, as contrasted with competitive individual or group activity, provides the best practical experience in developing wholesome intergroup attitudes and social skills. Classroom activity in small groups provides all children with the maximum opportunity to practice the roles of effective and satisfying group learning action and to achieve acceptance from their classmates.

Community utilization and study: The school's own neighborhood and community provide the best starting place for meaningful study of intergroup relations problems. The community can be used as a laboratory in several different ways.

1. Interviews and talks, in class and in the community, with
   a. Representatives of minority groups concerning topics other than the special problems of their own group.
   b. Parents of children or students from distinct cultural groups.
   c. Representatives of intergroup relations agencies.
2. Field trips or "social travel"
   a. Organized for a specific purpose, not just "to see."
   b. Accompanied by a guide, if possible, familiar with the groups being visited.
   c. Preceded and followed by supplemental study and discussion to insure understanding.
3. Interschool visits with schools of predominantly different cultural groups
   a. Planned around a specific purpose or interest shared by both groups, not just to perform for each other.
   b. Planned to provide for informal person-to-person contact.

[1] Allport, Gordon W., *The Nature of Prejudice.* Cambridge, Mass.: Addison-Wesley Publishing Co., 1954, p. 281.

Student discussion: Since attitudes, feelings and conduct are the primary concerns of intergroup education, it is important for the teacher to be continually aware of the attitudes of students. For this reason, there is no substitute for frank and open discussion of all feelings, as well as facts. Two particular types of discussion techniques have been found effective. They require extra sensitivity and skill to handle, but are worth the effort.

1. Role-playing or sociodrama:[1] This is particularly valuable for learning to identify oneself with the feelings of others and to practice social skills. However, specific preparation in its use is essential.
2. Buzz session technique:[2] In the higher grades, small informal groups for discussion have been found effective for achieving maximum participation by all.

Other socially sensitizing activities: Just as the underpinnings of bias are emotional in nature, so the learning activities to immunize against prejudice must be emotional as well as intellectual in content. These activities include

1. Viewing and discussing films and filmstrips, with proper preparation, related to intergroup understanding.
2. Writing, witnessing, and performing in relevant dramatic stage, television, or radio dramas.
3. Performing in or viewing pageants and festivals on intercultural themes.
4. Reading, writing, or discussing literature concerning intercultural relations or the feelings and problems of persons of other groups. This would include fiction and poetry as well as biographies and essays.
5. Listening to or performing music written by musicians of various cultural backgrounds, and concerning intercultural themes.
6. Participating in or observing the dances and games of other countries.
7. Arranging and viewing displays and exhibits of pictures and posters, doll collections and art portraying other cultures or intergroup relations concepts.
8. Participating in the observances of related celebrations.
   a. Celebrations by various nationality and ethnic groups of holidays common to all.
   b. Birthday celebrations of great figures of many cultural backgrounds.
   c. Intercultural celebrations, such as Brotherhood Week, Human Rights Day, Bill of Rights Day, Negro History Week, and Equal Opportunities Day.
9. Utilizing "the stomach approach"—eating the foods of other cultures.

A continually appropriate objective: The counteracting of the stereotyped idea that minority-group persons of color and physical appearance different from the majority are inferior. To do this, a teacher can

1. Include dolls of all races and nationalities in housekeeping play.
2. In bulletin board displays, scrapbooks, and stories for reading
   a. Include representation and pictures of minority group members in roles contrary to stereotype notions.
   b. Illustrate the variety of ways in which members of the same group live.

Techniques for Elementary Grades

In keeping with good education, the selection of units and learning activities in intergroup education should start with the existing interests and experiences of the pupils. Because of their limited experience with persons of many groups, the focus of intergroup education in the elementary school grades has to be their relationships with families, relatives, classmates, and community figures. The following themes and study activities, grouped according to curriculum area, have been effectively employed by many elementary grade teachers to achieve intergroup relations aims.

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[1] For instructions on leading role-playing, see: Tarcov, Oscar, "To Clarify Our Problems: A Guide to Role-Playing." Anti-Defamation League of B'nai B'rith, 6 pp.; Shaftel, George and Fannie R., "Role-playing the Problem Story, An Approach to Human Relations in the Classroom." National Conference of Christians and Jews, 28 pp.; and Klein, Alan F., *Role-playing in Leadership Training and Group Problem Solving*, New York: Association Press, 1956, 78 pp.

[2] For instructions, see: "How to Use Discussion 66." Anti-Defamation League of B'nai B'rith, 4 pp.

Social Studies

"Learning to Live and Play Together in Friendly Ways": The first task is to educate children for better interpersonal relations in their present groups and to prepare them for wider and more diverse intergroup relations. This suggests pervasive activities to give all pupils practice in

1. Courtesy and respect.
2. Friendliness.
3. Taking turns.
4. Thoughtfulness and consideration.
5. Sharing.

"Who Are Our Neighbors?": In the elementary grades, the study of people as members of groups should emphasize their similarities as much as their differences and should deal initially with those with whom the children are already familiar. The study should concentrate on the ways groups of people live, especially those activities common to all people. The following are relevant directions and questions for such group study.

1. Study the different nationality, religious, racial and socioeconomic groups from which the students' neighbors come, by having students gather the following information regarding neighbors in their community and nation. Pupils should be invited to report on their own immediate family or its relatives or ancestors if they so desire.
   a. Countries or areas from which they migrated
   b. Religious and racial origins
   c. Present whereabouts
   d. Types of houses used
   e. Dress worn
   f. Foods eaten
   g. Languages spoken
   h. Work done
   i. Ways of play, such as games, music, and dances
   j. Ways of worship
2. Discuss this information with such questions as
   a. Why did they move?
   b. As newcomers, how did they feel?
   c. What changes in their way of living did they make in moving to a new community?
   d. Why did different groups satisfy the same basic needs in different ways?
3. Bring out the following points for intergroup understanding.
   a. Most people move for similar reasons.
   b. The majority of people experience the same feelings and problems in being a newcomer.
   c. Members of many groups have had to make certain adjustments in their ways of living to gain acceptance into new communities.
   d. People satisfy the same needs in an endless variety of ways, even within the same group.
   e. People of all groups satisfy their basic needs in similarly good, intelligent, and practical ways.
   f. All groups have made valuable contributions to our community.

"Community Helpers": This theme stresses the dependence of people of different socioeconomic groups on each other for the goods and services necessary for living.

1. Study a representative sample of the kinds of work done by people in the community that benefits the families represented in the class.
   a. Visit fathers and mothers of class members at their jobs. If this is not possible, invite them to visit the class to "show and tell."
   b. Take field trips to various community service centers (post office, police station, street department) to learn of the essential services provided by people in all kinds of jobs.
2. Discuss these findings as evidence that
   a. It is the quality of the service that is important, not the status of the job.
   b. Persons of all occupations perform equally valuable services to the community.
   c. Persons of all occupational groups deserve respect and appreciation for their contribution to our welfare.

Language Arts

1. Read biographies, fiction and drama regarding the feelings, attitudes, and problems of children from different racial and ethnic groups.
2. Read biographies of outstanding persons of diverse origins.
3. Read a variety of folk tales and myths.
4. Study the cultural origins of words in the English language.

5. Write themes on such subjects as
   a. "When I felt left out"
   b. "What I don't like about other children"
   c. "What others dislike about me"
6. Correspond with children in other cultures and lands.
7. Write stories, poems, and plays on fellowship themes.
8. Put on plays or puppet shows concerning themes on good will.
9. Interview representatives of different cultural groups.

Science

1. Learn about the causes of physical differences among racial and ethnic groups.
2. Examine the similarities among all persons in the human race.
3. Study the major discoveries in the field of science, noting the variety of ethnic and racial origins of these scientists.

Mathematics

1. Study the variety of systems of weights, measures, money, and calendars used in other lands.
2. Learn the national origins of various contributions to the science of mathematics.
3. Make a collection of the various kinds of money used in the world.

Art Education

1. Make a doll collection representing past and present modes of dress of various racial and nationality groups.
2. Arrange and view displays of art and handicrafts depicting different cultures.
3. Draw or paint pictures illustrating intergroup goodwill themes.
4. Illustrate different types of housing, dress, work, play and transportation of people in various sections of the United States and the world.

Music Education

1. Sing songs with intergroup understanding themes, and folk songs representative of various cultural groups, including some in their native language.
2. Listen to recordings of music of various ethnic groups authentically performed.
3. Study the cultural origins of various musical instruments.

Health and Physical Education

1. Learn those habits of cleanliness, neatness, posture, grooming, and weight control that are important to acceptance in a group.
2. Practice choosing playmates and team leaders, and displaying teamwork without regard to race or national origin.
3. Play the games of children in different socio-economic neighborhoods of the community; i.e., where there are and are not playgrounds, big yards, and recreation rooms.
4. Take part in the folk dances and games of various ethnic groups.

Techniques for the Secondary Grades

With the division of pupils into subject-matter classes in junior and senior high schools, the topics and activities of intergroup education are divided accordingly. Relevant topics and activities are suggested for each of the following 13 curriculum areas: United States History, World Cultures and World History, Civics, Problems of American Democracy, Geography, Economics, English, Modern Foreign Languages, Science, Mathematics, Vocational Arts, Music, and Physical Education. It is recognized that a particular suggestion may be appropriate for several different courses. Teachers are urged to consult the activities suggested for related subjects, as well as their own.

United States History[1]

1. Study the people of America and our community (immigrants, migrants, pilgrims and displaced persons).
   - Where they came from
   - Their religions and races
   - Reasons for migrating
   - Where they settled
   - Problems encountered
   - Adjustments they made to gain acceptance
   - Present status and problems
   - Problems between first and second generation immigrants
   - Their contributions to this country and community

[1] Several of these topics were suggested by Joseph Prusan, social studies teacher of Cheltenham High School.

2. Evaluate contrasting theories of Americanization.

   "Melting pot"

   Cultural pluralism

   Cultural democracy, i.e., loyalty to democratic values plus maintenance of legitimate cultural variations

   Discuss to what extent immigrants should live according to their native customs, and to what extent they should conform to American ideals and traditions.

3. Examine our immigration laws and policies as to their motivation and effects, including the Alien and Sedition, and the McCarran Acts.

4. Discuss the historical development and meaning of the great American documents of human rights, as related to intergroup relations.

   Declaration of Independence

   Constitution of the United States

   Bill of Rights

   Emancipation Proclamation

   Four Freedoms

   Universal Declaration of Human Rights

   Preamble to the UNESCO Constitution

   1954 U. S. Supreme Court decision on segregated schools

5. List the contributions of various religions and individuals of other national origins to American democracy.

6. Review the history of religious intolerance and conflict.

   Anti-Catholicism

   Anti-Semitism

   Oppression of Protestants and other religious groups and sects

7. Examine the history of majority-group treatment of minority groups, in relation to our democratic ideals.

   American Indians

   Orientals

   Negroes

   Immigrants and their children

   Aliens

   Americans with origins from countries hostile to the United States

   Americans of Mexican origin

   Puerto Ricans

   Religious groups

8. Study minority-group movements, such as the Zionists, the Garvey Movement, and the Southern Christian Leadership Conference.

9. Survey the development of laws aiding and thwarting the implementation of human rights principles.

   a. Examine the history of securing voting rights for all American citizens.

      "Grandfather clauses"

      "White primary"

      Poll tax

      Property, educational and "character" requirements

      Violence and intimidation

      Women suffrage

   b. Review the history of law enforcement and court justice regarding minority groups, including social classes.

10. Investigate the history of bigoted groups; e.g., Know-Nothing Order, American Protective Association, Ku Klux Klan, Black Muslims.

World Cultures and World History

The World Cultures course essentially concerns cultures other than our own. Its objectives are to understand the major cultures of the world through examination of customs, folkways, mores, religions, political traditions, geographic setting, art, music, literature, and history as it pertains to these topics. Pupils should obtain a feeling for each culture realm, an understanding of its problems and the aspirations of its people. The final aim is the realization that other cultures can not be judged by the standards of our own culture. While this Guide is concerned with intergroup relations in the United States, there are important attitudes and understandings from the World Cultures course which may be applied to intergroup education in the United States. In a larger sense, many of the objectives of the World Cultures course are the same as the ones for intergroup education in the United States, but on a world scene rather than in this country. The teacher should refer to parallel understandings from the World Cultures course in the teaching of intergroup education. The study of races, religions and immigration are fertile topics for reference to concepts learned in World Cultures. The types of learning activities suggested on pages 20, 21, the "Planning Effective Learning Activities" section of this chapter, are particularly appropriate.

Similarly, the World History course is primarily concerned with countries other than the United States, but there are topics in the course, such as Hitler's treatment of the Jews, that relate directly to intergroup education. Here the teacher should give the topic adequate coverage rather than gloss over an unpleasant subject, for treatment of Jews by the Nazis does influence the attitude of Jews and the attitude of others toward Jews all over the world and is important in understanding many of these attitudes. Other related topics are Russian pogroms and colonialism.

Civics

1. Appraise the role being played by government regarding the following types of civil rights.

   a. Voting rights

      Constitution of the United States

      State voting restrictions, e.g., poll tax, literacy and educational tests

      Court decisions

      United States Commission on Civil Rights and U. S. Department of Justice

   b. Equal opportunity in the Armed Services

   c. School desegregation and integration

      1954 U. S. Supreme Court decision

      Southern state governments v. the courts

      Pennsylvania School Code[1]

   d. Fair employment practices

      Federal fair employment practice executive orders and committees; i.e., President Roosevelt's Committee on Fair Employment Practice, President Truman's Executive Order on nondiscrimination in hiring, President's (Eisenhower) Committee on Government Contracts; President's (Eisenhower) Committee on Government Employment Policy, President's (Kennedy) Committee on Equal Employment Opportunity.

      Fair employment practice laws and commissions in Pennsylvania; i.e., Pennsylvania Human Relations Commission, local Commissions on Human Relations in Philadelphia, Pittsburgh and Erie.

   e. Fair housing practices

      Supreme Court decisions on restrictive covenants

      Federal housing agency policies

      Fair housing practice laws and ordinances in Pennsylvania

   f. Equal opportunity to use public accommodations

      Federal court decisions

      Pennsylvania Civil Rights Law of 1939

      Pennsylvania Human Relations Act

      Charter and ordinance provisions in Philadelphia and Pittsburgh

   g. Fair educational practices; i.e., Pennsylvania Fair Educational Opportunities Act

2. Evaluate the effectiveness of legislation and court decisions on prejudice and discrimination.

3. Define the responsibility of citizens regarding civil rights laws and court decisions.

4. Study the legislative recommendations of the United States Civil Rights Commission.

5. Trace the changing influence of nationality, religious, racial, and socioeconomic groups in politics.

Problems of American Democracy[2]

1. Prejudice

   a. Give true and false illustrations of what is prejudice, ethnocentrism, stereotypes, and scapegoats.

   b. Study the effects of prejudice, segregation and discrimination

      (1) On the victims of discrimination or prejudice.

         Get all students to speak about how they felt when discriminated against or left out of a group for reasons other than ability.

         Role-play a situation in which a student gets excluded from a student activity, with a majority group pupil playing the role of the victim.

      (2) On the discriminator or prejudiced person.

      (3) On U. S. international relations. Interview some foreign students who will frankly express the reactions of their countrymen to news of discrimination in the United States.

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[1] *School Laws of Pennsylvania. 1957.* Pennsylvania Department of Public Instruction, Section 1310.

[2] Many of the suggestions listed here were submitted by Dr. Charlotte Epstein, formerly Assistant Professor of Human Relations at the University of Pennsylvania's Greenfield Center for Human Relations.

c. Investigate the extent of prejudice and stereotyping.

(1) Assess the degree of prejudice in adults, youth, and minority-group members.

(2) Give students tests, such as the Bogardus Social Distance Scale, to reveal their prejudices.

(3) Conduct a "Rumor Clinic" demonstration to illustrate the effect of stereotypes on perception.[1]

(4) Evaluate the relationship of national origin, race and socioeconomic status to the social problems of mental illness, physical health, juvenile delinquency, crime, alcoholism, and drug addiction.

(5) Discuss the misconceptions about crime and race, and proper and improper use of crime statistics.

(6) Analyze the relation of race and nationality to the "property values" of housing.

(7) Discuss whether there are innate differences in intelligence between racial groups.

2. Discrimination and segregation

a. Discuss the differences between prejudice and discrimination, and between nondiscrimination and integration.

b. Study the past and present status of problems of discrimination and segregation based on race, religion, or national origin in the nation, state, and local community.

(1) Voting

Compare reports of President Truman's Committee on Civil Rights and the current United States Commission on Civil Rights.

Debate the merits of literacy and educational qualifications to vote.

Role-play a discriminatory voter registrar interviewing a Negro applying to vote.

(2) Armed Services

Ask minority-group veterans about their experiences with discrimination or segregation in the Armed Services.

Study the manner in which the various branches of the Armed Services were desegregated.

(3) Public schools and higher education

Analyze the patterns of racial composition at the elementary, secondary, and college levels in the local community.

Examine the relationship of economic status and housing restrictions to school integration.

Debate proposed solutions to the problem of *de facto* segregation in schools.

Evaluate religious and geographical quota restrictions in college admission practices.

Examine the relevance of the Pennsylvania School Code and the Pennsylvania Fair Educational Opportunities Act to these problems.

(4) Employment

Interview local minority-group leaders as to their group's experience with discrimination in employment.

Study the application of the Pennsylvania Human Relations Act to this problem.

Visit local employers regarding their policy toward nondiscriminatory hiring, the representation of minority persons in various job classifications in their employ, and their explanations.

Evaluate the causes of employment discrimination; i.e., fear of employee or customer reaction.

Role-play an incident of job discrimination, with a majority-group pupil playing the victim.

(5) Public and private housing

Discuss the relationship of segregation in housing to segregation in other aspects of community life.

Examine the interrelationship of income and minority-group status to equalizing housing opportunity.

Evaluate the common objections to integration in housing.

Discuss alternative ways of responding to a racially changing neighborhood.

Study the application of the Pennsylvania Human Relations Act and local fair housing laws to housing discrimination.

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[1] For instructions, see: "How to Put on a Rumor Clinic." Anti-Defamation League of B'nai B'rith, 2 pp. To secure filmstrip, see "Rumor Clinic" filmstrip on page 49 of this Guide.

(6) Public accommodations

Interview minority-group classmates or adults as to where they feel they are not welcome, and what happened when they tried to patronize a discriminatory establishment.

Study the application of the Pennsylvania Human Relations Act to the practices of public accommodations.

Interview local proprietors of public accommodations (restaurants, motels, bowling alleys, barber shops, etc.) as to their policy toward serving minority-group patrons, and their reasons.

Role-play a discriminatory situation, with a majority group student playing the victim.

(7) Law enforcement

Study Negro newspaper charges of police brutality.

Interview a police official regarding the problems of self-protection and law enforcement without infringing on civil rights.

(8) Social discrimination: Study various school extracurricular activities regarding their membership practices and pattern of participation by students of minority racial, religious, national origin, or socioeconomic groups.

(9) Investigate the practice of self-segregation by minority groups in such areas as housing, employment, and school extracurricular and informal associations. Discuss whether it is a problem, and if so, what is the solution.

3. Investigate the causes of discrimination, prejudice and stereotypes.

Write a theme on "My Prejudices and How I Got Them."

Survey the use of racial labels in newspaper stories of crime.

Evaluate the stereotyping of nationality and race in television and movie drama roles and cartoons.

Study the extent of stereotyping in books, comic books, and newspaper comic strips.

Assess the effects of segregation and discrimination on prejudice.

4. Appraise the effects of various organizations on human rights.

a. Study the purposes, activities, and accomplishments of public and private agencies combatting prejudice and discrimination.

Visit their offices and facilities.

Invite their staff representatives to talk with the class and answer questions.

Participate, if possible, in a project sponsored by one of these agencies.

b. Appraise the effects on civil rights of contemporary contrasting organizations.

5. Evaluate alternative solutions to the problems of discrimination and segregation.

Legislation and court decisions

Economic boycotts

Sit-in demonstrations and Freedom Rides

Civil disobedience

Education

Quota systems

6. Evaluate methods of combating prejudice and stereotypes.

Censorship

Formal education

Propaganda

Legislation

Intergroup contact

Group retraining

7. Study the process of rumor, and its effect on intergroup relations.

8. Analyze propaganda techniques and ways to combat them.

9. Analyze current interreligious conflicts.

Geography

1. Study the influence of climate, topography, and natural resources on such differences among ethnic groups, and between individuals of the same racial or religious groups as

Skin color and other physical differences

Food

Clothing

Shelter

Modes of transportation and communication

Recreation

Health

Family life

Achievements, cultural and industrial

2. Examine the effects of geographic and cultural accessibility on racial-cultural similarity and achievement.

Economics

1. Compare the standards of living of minority with majority groups.
2. Investigate the effects of discriminatory educational and employment practices on the economic status of minority groups.
3. Analyze the financial costs of discrimination and segregation.
4. Study the economic causes of discrimination, segregation, and scapegoating.
5. Study the changing occupational patterns of minority group citizens.
6. Analyze the status of minority workers in labor unions.
7. Analyze the cost of slums to the community.
8. Review the migration and employment status of minority group workers in relation to

   Industrialization.

   The Depression and recessions.

   World Wars I and II.

   Automation.

English[1]

1. From the classroom experience of more than a thousand teachers involved in the American Council on Education's Project in Intergroup Education in Cooperating Schools, it was found that biographies, fiction, and drama offer valuable tools for sensitizing students to the feelings, attitudes and problems of representatives of differing cultural groups, and for creating respect and understanding of these differences.[2] Some of their suggested themes around which such reading, drama and discussion can be focused are

   Patterns of family life.

   Community contrasts.

   Economic differences.

   Adjustment to new places and situations.

   Belonging to groups.

   Experiences of acceptance and rejection.

2. Learn the distinguishing characteristics of facts, opinions, rumors and generalizations, as applied to thinking about people.

   Have the pupils suggest statements they consider to be facts. Discuss which portions of the submitted statements are fact, which are opinion, and why.

   Have the pupils write a description of a trait peculiar to members of a racial, religious, nationality or socioeconomic group. Then assign each student to do research on his own or a classmate's generalization, and write an evaluation of its accuracy. Discuss these written evaluations.
3. Discuss the effect of "labeling" on attitudes. For example, have a volunteer taste a strange food, such as rattlesnake meat from an unlabeled can, and ask him how he likes it. Identify the food and discuss the class reaction.
4. Discuss the effects of prejudiced remarks on attitudes, and how to effectively respond to them.
5. Read selections reflecting various literary styles which are characteristic or originated from a foreign country; e.g., the hokku and Tanka of Japan, terza rima of Italy, the mood of Irish short story, the allegory of South Africa.

Modern Foreign Languages

These courses offer excellent opportunities for considering the cultures in which the language developed. The daily patterns of living of the French, Spanish, German and other language groups might point up their contributions to the world's and to our national cultural patterns. Such activities may be developed in cooperation with the school's art, music, homemaking, physical education, and social studies departments.

Science

1. Study the effect of prejudice and stereotyping on scientific perception and generalizations about people. To illustrate, use the "Rumor Clinic" demonstration.[3]
2. Study the following factors concerning group similarities and differences:

   Anatomical and physiological differences and similarities between races, including blood;

   The relation of race and environmental factors of diet, working conditions and fatigue on physical health and structure;

   The variety of national, religious, racial, and socioeconomic groups from which great scientists have come, including their biographies.

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[1] Several of the activities listed here were suggested by Gerald Weinstein, formerly a core curriculum teacher, Thomas Junior High School, Philadelphia.

[2] For this annotated list of 650 books for children's reading see: Heaton, Margaret M. and Lewis, Helen B. *Reading Ladders for Human Relations, Revised and Enlarged Edition.* Washington, D. C.: American Council on Education, 1955, pp. 7-8. Regarding this use of literature, see also: Staff of Intergroup Education in Cooperating Schools, *Literature for Human Understanding.* Washington, D. C.: American Council on Education, 1948, 61 pp.

[3] See footnote 1, page 27.

Mathematics

1. Point out the group origins of persons who contributed to the development of the science of mathematics.
2. Study the historic development of mathematical concepts as seen through the contributions of various racial and cultural groups, such as the Romans, Chinese, Egyptians, Hebrews, Greeks, and Indians.
3. Study various modes of measurement developed by different cultures; e.g., calendars, weights, money, and the reasons for these differences.
4. Use data on various cultural groups or intergroup problems in applying statistical methods, such as populations, occupations and incomes.

Vocational Arts

1. Homemaking

   Study nationality contributions to food preparation, table customs, fashion design, materials, styles in textiles, ceramics, china and silver.

   Prepare foods of different countries and cultures.

   Visit area restaurants that serve food representative of various nationality and religious groups.

   Sew clothes for dolls representing different nationalities.

2. Industrial arts shops: The carpenter, metalworking and craft shops may study and use the patterns and designs of various culture groups.

3. Art

   Create posters, pictures, or sculpture illustrating intergroup good will themes.

   Study great art on brotherhood themes.

   Study the relation of art forms and techniques to the culture, climate and resources of the land in which they have developed.

   Visit a nearby museum to view the art representative of various cultures.

Music

1. Sing songs or play music representative of contrasting ethnic groups or stressing themes of intercultural understanding.
2. Listen to compositions by composers of different origins that describe similar themes; e.g., love, happiness, religions.
3. Hear music performed as authentically as possible, by folk musicians and in authentic settings.
4. Study the musical instruments developed and predominantly used in various cultural groups.

Physical Education

1. Provide an extensive program of intramural athletics so that a maximum number of students can participate and share in the rewards of team accomplishment.
2. In gym, intramural or interschool athletics, teach students to

   Learn to participate in games and sports of other countries.

   Choose teammates on the basis of merit.

   Practice teamwork and good sportsmanship with teammates of all groups.

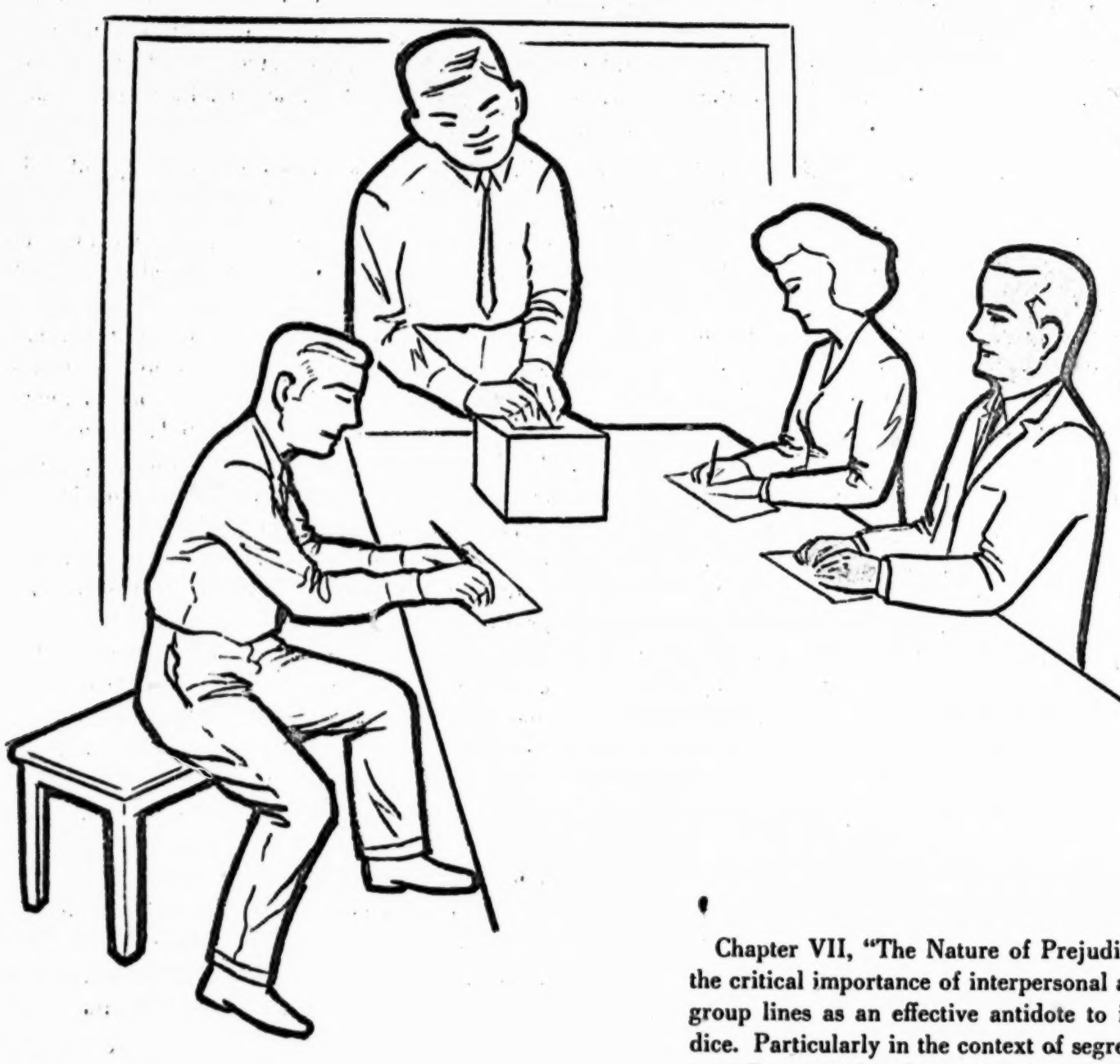
3. Dancing

   Learn dances of various ethnic and nationality groups.

   Take the class to folk dances to see them done authentically and in costume.

VI

Group Life in School



FROM the variety of teaching activities suggested in Chapter V, it may appear that the classroom is the sole locale of intergroup education in the school. The curriculum of the school, however, as referred to in this Guide, includes all areas of school life. Extracurricular and informal out-of-class activities are likewise of significant importance to intergroup education. In this portion of school life, which is more subject to student control, the behavioral results of classroom education can best be seen. At the same time, student activities offer a unique opportunity for young people to practice the social skills of leadership and group participation so essential to achieving democratic interpersonal relations.

Chapter VII, "The Nature of Prejudice," substantiates the critical importance of interpersonal association across group lines as an effective antidote to intergroup prejudice. Particularly in the context of segregation, economic as well as racial and religious in many areas of community life, the school can make no more valuable contribution than to assure opportunities for students of different social backgrounds to associate in pursuit of their common interests. This responsibility implies that extracurricular activities, as well as the classroom, should be involved in intergroup relations experience. A further implication is that inclusiveness, rather than exclusiveness, should be the watchword of student group activities.

One of the three main goals of intergroup education, as outlined in Chapter I, is the development of certain skills, one of which is the ability to participate effectively and democratically in groups. Educators recognize that to develop the social skills of an individual, there is no substitute for actual practice in these arts. Extracurricular clubs provide opportunities for students to practice these techniques so important to successful interpersonal relations. The roles of leadership are vital components

of these skills. It follows, therefore, that the leadership opportunities provided by student activities should be used to provide as many students as possible with training and experience in leadership. To use leadership posts simply as rewards for the few students who have already mastered the social and academic skills is to waste a valuable educational opportunity.

A third potential intergroup education value provided by extracurricular student activities relates to the attitudes of minority-group students toward the school, its teachers and pupils. All students need status and a sense of belonging in school. For those students whose need is not being met through classroom grades, extracurricular activities offer the only other major area of school life where this feeling of acceptance can be achieved. Without this feeling of belonging, the basic motivation to make a good school record can be seriously impaired.

From 1952 to 1955, the University of Chicago Center for Intergroup Education studied the extracurricular programs in seven schools in various parts of the country. They concluded that, ". . . *the lack of a sense of belonging* (in school extracurricular life) *affects self-expectations and motivation regarding academic success, and therefore, also academic achievement, because integration of individuals in school groups seems to enhance motivation for learning, while disintegration, cleavage, and isolation lessen effort and motivation.*"[1]

Specific club activities of an intergroup education nature are not described here, because it is felt that any one of a number of the activities suggested for classroom use can be adapted appropriately to the program of an extracurricular group. Rather, it is felt that the most important starting place for ensuring that student activities make a maximum contribution to the intergroup education program of the school is to investigate the patterns of participation, leadership, and associations in the student group life of the school. The evaluation of this group life dimension of the school would be quite appropriate for the school intergroup education committee, as suggested in Chapter III on "The Role of the Administration."

A frequently used device for analyzing school group life is the participation schedule.[2] This type of study consists of questionnaire schedules to be answered by students, club leaders, and sponsors. It is designed to indicate who is and who is not participating in extracurricular activities, its leadership positions, and the reasons for these patterns.

A second dimension of student group life worthy of close study is the pattern of association among students during the informal activities of a school day. Such activities occur at such times and places as in the hall corridors between classes, on the playground during recess periods, during the lunch hour, at school assemblies, and at athletic events.

Following are some questions which this type of self-survey study would attempt to answer:

1. Does the extracurricular program include activities to meet the up-to-date social needs and interests of all groups of pupils?
2. Are pupils of all groups (racial, religious, nationality, and socioeconomic) actively participating in all extracurricular activities in approximate proportion to their part of the student body?
3. Are the students of particular groups applying in disproportionate numbers for participation in certain activities, and not for others?
4. Does race, religion, nationality, or socioeconomic status appear to be a factor in the membership practices of any activity?
5. Are there financial or dress requirements for participating in activities that exclude participation by pupils of lower socioeconomic groups?
6. Are the scholarship and social ability requirements for membership in all student organizations so high as to eliminate participation by those students who most need this group experience?
7. What specific steps are being taken by each club or activity to make all students feel welcome to seek membership and active participation?
8. To what extent are leadership positions in clubs and activities shared by students of all ethnic and socioeconomic groups?
9. Are students elected to office without regard, either favorably or unfavorably, to their group membership?
10. How friendly, as opposed to tolerant, are the relations among students of different groups?
11. Do the students of any group appear to segregate themselves and avoid association with other students?

Fundamental changes in the student activities program is a complex undertaking requiring durable effort on a team basis. However, the basic importance of this aspect of the school curriculum on student intergroup attitudes warrants serious attention.

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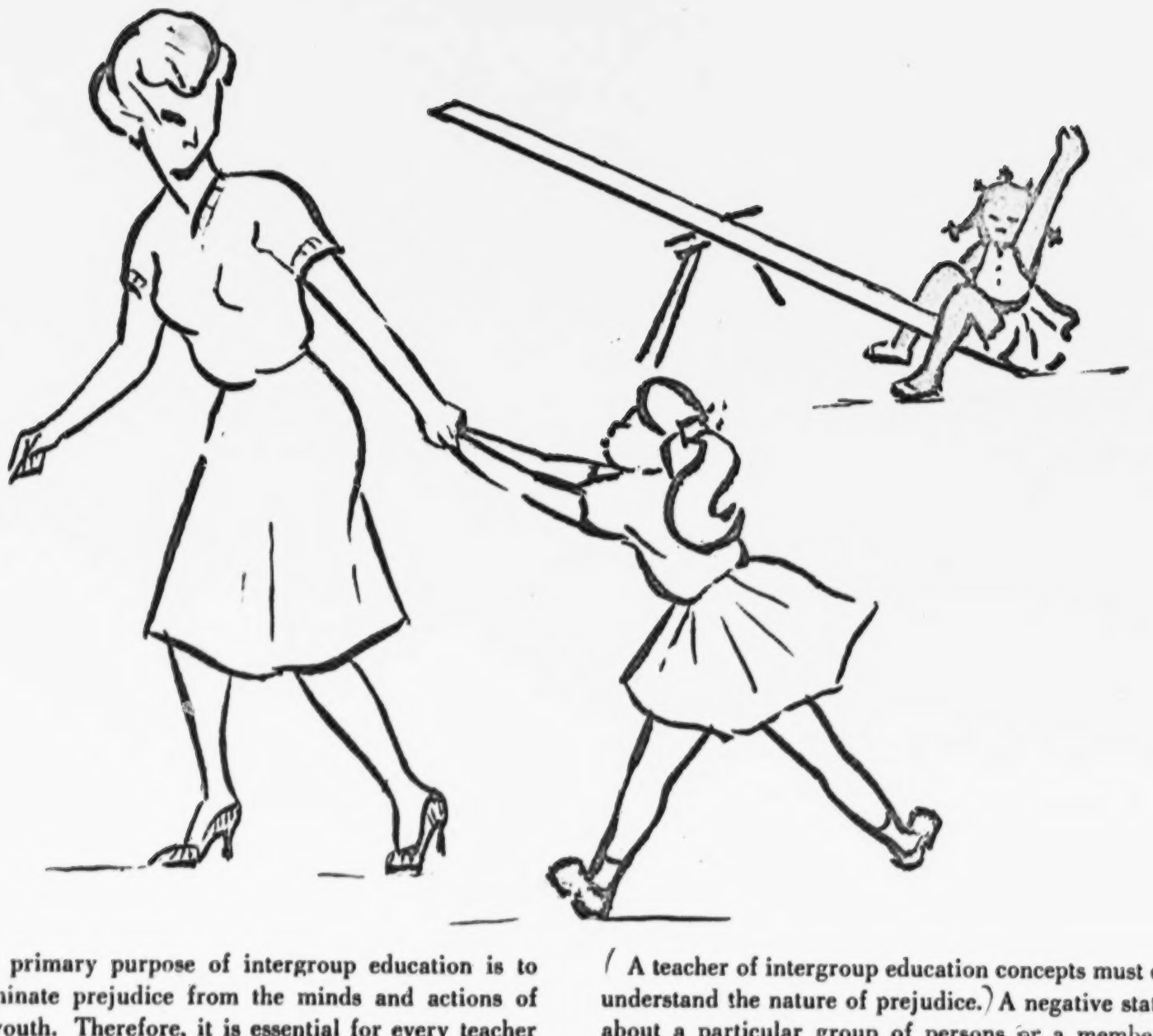
[1] Taba, Hilda, *School Culture, Studies of Participation and Leadership.* Washington, D. C.: American Council on Education, 1955, pp. 114-115.

[2] For detailed instructions on administering and interpreting a participation schedule, read: Taba, Hilda; Brady, Elizabeth H.; Robinson, John T.; Vickery, William E., *Diagnosing Human Relations Needs.* Washington, D. C.: American Council on Education, 1951, pp. 48-70, 149-153.

VII

The Nature of Prejudice



THE primary purpose of intergroup education is to eliminate prejudice from the minds and actions of school youth. Therefore, it is essential for every teacher to have a basic understanding of the nature, causes, effects, and antidotes to this type of attitude. This section of the Guide is not meant to be an exhaustive discussion of prejudice, but its purpose is to give a fundamental introduction to this matter.

A teacher of intergroup education concepts must clearly understand the nature of prejudice. A negative statement about a particular group of persons or a member of a minority group is not *per se* an expression of prejudice; nor is a statement that those of other groups are different from one's own a prejudiced remark. Prejudice is basically an overgeneralization about members of a given group. It is a prejudgment that remains unchanged by

new knowledge. Probably the most complete definition of prejudice has been given by Gordon W. Allport, Professor of Psychology at Harvard University. *"Ethnic prejudice is an antipathy based upon a faulty and inflexible generalization. It may be felt or expressed. It may be directed toward a group as a whole, or toward an individual because he is a member of that group."*[1] A popular layman's definition of prejudice is that it is "being down on something you are not up on." Allport cites the basic fallacy of prejudice: *"There is probably not a single instance where every member of a group has all the characteristics ascribed to this group, nor is there a single characteristic that is typical of every single member of one group and of no other group."*[2]

A common corollary of the attitude of prejudice is ethnocentrism. This is the attitude by which one looks with uncritical favor upon the ways of one's own group and judges other groups by the values of his own. The familiar ways of the in-group are not only believed to be right and natural but are often believed to be superior to the less familiar ways of other groups. In its extreme degree, it is believing that the ways of one's group are the best and that the ways of other groups are unnatural and inferior.

To gain a proper perspective on the challenge of intergroup education, the teacher must have some idea of the extent of prejudice. There are several indications of the degree of prejudice among young adults and adults in the United States. In a 1950 poll of 3300 high school students from all regions of the United States, 31 percent of the boys and 27 percent of the girls answered "yes" to the question *"Is the Negro a member of an inferior race?"*[3] As for the extent of anti-Semitism in this country, the findings of public opinion polls of a cross section of the United States put estimates of anti-Semitism at between 10 to 50 percent of the population.[4] Allport summarizes the extent of American prejudice by estimating that *". . . four-fifths of the American population harbor enough antagonism toward minority groups to influence their daily conduct."*[5]

A common misunderstanding is that prejudice is a problem of the majority group not shared by the minority group. However, studies have shown that minority groups as well as majority group members have stereotypes about others and about their own group.[6] Allport asserts that several studies have shown that there is greater average ethnic prejudice among Negroes than among white people.[7] One study cited compared the attitudes of white and Negro college students, high school students, and adults regarding their willingness to have varying degrees of association with 24 different racial, religious, and nationality groups. The study revealed that in each comparison the whites were agreeable to closer association with each of the groups named than were the Negroes.[8] Other studies have confirmed the existence of prejudice among Jews, even in the form of anti-Semitism.[9] The problem of prejudice, therefore, is a problem common to all segments of the school and community population.

How early intergroup education should begin depends to a great extent on how early prejudice develops in the growing child. It is correctly assumed that no child is born prejudiced and that prejudices are acquired in the process of socialization.[10] However, the extent of racial awareness and intergroup rejection in very young children is often underestimated. As early as age two-and-a-half, children are aware of racial differences and begin to associate darker skin color with being "dirty."[11] Dr. Kenneth B. Clark, Associate Professor of Psychology at City College of New York, and his wife studied the attitudes of 253 Negro children, ages three to seven, from a segregated southern school and an integrated northern school. They found that when these Negro children were asked to choose the doll that *"looks bad,"* between a white and colored doll, 59 percent chose the colored doll. This attitude of rejection of one's own color was further illustrated by the fact that 42 percent of these children chose the white doll as *"the doll that looks like you."*[12]

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[1] Allport, Gordon W., *The Nature of Prejudice.* Cambridge, Mass.: Addison-Wesley Publishing Co., 1954, p. 9.
[2] *Ibid.*, p. 103.
[3] *Ibid.*, p. 77.
[4] *Ibid.*, p. 75.
[5] *Ibid.*, p. 78.
[6] *Ibid.*, p. 198.
[7] *Ibid.*, p. 154.
[8] Gray, J. S., and Thompson, A. H., "The Ethnic Prejudices of White and Negro College Students." *Journal of Abnormal and Social Psychology,* 1953, 48:311-313.
[9] Simpson, George E., and Yinger, J. Milton, *Racial and Cultural Minorities: An Analysis of Prejudice and Discrimination.* New York: Harper and Brothers, 1953, pp. 304-307.
[10] Allport, G. W., *Op. cit.*, p. 324.
[11] *Ibid.*, p. 302.
[12] Simpson, G. E., and Yinger, J. M., *Op. cit.*, p. 190.

A similar type study was done concerning 400 young children, ages five to seven, of all races, religions and nationalities, in Philadelphia as part of the Philadelphia Early Childhood Project. The findings of this study revealed that—

1. In their conflict situations specific group labeling appears repeatedly.
2. Children hold fixed notions of other groups and think in stereotypes.
3. Young children are aware of group differences.[1]

These researchers further found that of these kindergarten and first-grade children, 9 percent expressed open rejection against Catholics, 27 percent against Jews, and 68 percent against Negroes.[2]

By age 12, behavioral rejection replaces verbal rejection.[3] At about the fifth grade, the choosing of individuals of other races or ethnic groups as playmates or to sit beside in class disappears.[4] The problem of prejudice, therefore, both in terms of attitude and behavior begins as early as the elementary school grades and even earlier.

The most serious aspect of prejudice is its effect upon the members of those groups toward whom it is directed. Prejudice is often expressed in discrimination against other groups, in acts of segregation and, in extreme forms, physical attacks against their person and property. Less extreme expressions are exemplified by jokes and name-calling. Needless to say, whatever its expression, prejudice takes a serious toll on the personality of its victims. The attitude and behavioral consequences of prejudice on minority-group members have been extensively discussed by sociologists Simpson and Yinger and Allport. They caution that not all behavior of minority-group persons is a result of prejudice or discrimination against them, that much of it is a consequence of their social class status.[5] However, aside from social status influences, they indicate that prejudice develops precisely those qualities of behavior that the dominant group dislikes.

At the level of attitudes, the expressions of prejudice have the following varieties of consequence on their recipients:

1. Feelings of insecurity, often expressed in hypersensitiveness
2. An inferiority complex often to the extent of self-hate
3. Feelings of superiority, which take the form of increased prejudice, not only toward the dominant group but against other minorities and even the members of one's own group.[6]
4. A "chip-on-the-shoulder" attitude, or over-aggressiveness

The resulting attitudes developed by prejudice express themselves in distinct kinds of behavior of the following types:

1. Resignation and passivity, including the lowering of aspirations and motivation, as protection against further frustration
2. Symbolic status-striving, that takes such forms as flashy displays of jewels, clothes, and automobiles; clowning; and other forms of exhibitionism
3. Clannishness
4. Aggression toward the dominant group, other minorities and one's own group, that among lower socioeconomic classes often takes the form of physical aggression
5. Neuroticism and, in its extreme, mental illness

Dr. Clark adds that *"These personality patterns seem to be formed early—by six or seven years of age."*[7] In short, the interest of the school in promoting mental health, in developing the ability of students to their fullest, and in improving the behavior of all students requires a positive concern and program of combating prejudice and its various manifestations.

Any program directed at prejudice, whether in or outside of the classroom, must begin with an accurate understanding of the causes of these antipathies. As for prejudice being inevitable, Simpson and Yinger point out that *"It is now universally agreed among scientists that there are no innate antipathies toward the members of different racial, national, religious or other groups."*[8] These two sociologists describe prejudice as a product of three basic factors—personality need, intergroup competition and conflict, and culture itself.[9]

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[1] Trager, Helen G., and Radke, Marian, "Early Childhood Airs Its Views." *Educational Leadership*, October 1947, Vol. V, No. 1, pp. 17-19.
[2] Allport, G. W., *Op. cit.*, p. 308.
[3] *Ibid.*, p. 310.
[4] *Ibid.*, p. 309.
[5] Simpson, G. E., and Yinger, J. M., *Op. cit.*, p. 163.
[6] *Ibid.*, p. 203.
[7] Clark, Kenneth B., "How to Protect Children Against Prejudice." *Child Study*, Spring 1951.
[8] Simpson, G. E., and Yinger, J. M., *Op. cit.*, p. 156.
[9] *Ibid.*, p. 67.

Prejudice is first a manifestation of the functional needs of personality. This is particularly true of persons living in a socially mobile and competitive society such as the United States. Where millions are unable to share in the materialistic rewards which every American is led to expect, extensive frustration and anxiety are the consequence.[1] Frustration does not always lead to agression, hostility, or prejudice toward a particular group; but frustration does make one more susceptible to becoming prejudiced.[2]

There are other personality needs served by prejudice. To project one's own failures onto a scapegoat eases the guilt feeling from these personal failures.[3] To express feelings of rejection toward members of the out-group gives the individual a stronger sense of belonging and social status in his in-group.[4] To describe the shortcomings of other persons temporarily enhances one's own self-esteem.

Prejudices and stereotypes also help the individual to "understand" more quickly and to catalog the endless kinds of situations that he faces in the world, helping him to decide upon appropriate responses to these situations.[5] This stereotyping of persons in a given group also helps to rationalize the individual's attitude and conduct toward them.[6]

The second main function of prejudice is to aid in the intergroup and interpersonal competition for the economic and political rewards of income, prestige, and power.[7] In the competition between Oriental and "native" white labor on the West Coast of the United States, prejudice against these newcomers served the purposes of this conflict. In the struggle between rival politicians in the deep South, anti-Negro and pro-segregation pronouncements often appear to be prerequisites to winning elections.

Equally as powerful a source of prejudice as competition and personality needs are the traditions of the culture itself. Although a maladjusted and neurotic personality may predispose a person to be prejudiced, a well-adjusted individual can be prejudiced. As pointed out by Dr. Gerhart Saenger, Assistant Professor of Psychology at New York University, a well-adjusted person can be expected to exhibit about the same amount of prejudice as his parents and his subculture.[8] This stems from the fact that every individual is more or less dependent on the approval of members of his culture or primary groups for his satisfactions in life. Therefore, if such expressions of prejudice, discrimination and segregation are considered normal social behavior in his groups, he can be expected to conform to these practices and prejudices.[9] An early researcher of prejudice concluded, *"Attitudes toward Negroes are now chiefly determined not by contacts with Negroes, but by contact with the prevalent attitude toward Negroes."*[10] These cultural attitudes are conveyed by the mere observance of and participation in a pattern of discrimination or segregation.[11]

The power of this cultural influence is illustrated by the fact that even people with a substantial degree of prejudice have been found willing to participate voluntarily in unsegregated situations when their fellow participants seem to indicate that such participation is appropriate and accepted.[12] Much of prejudice is a blind conformity to prevailing folkways rather than serving any functional purposes.[13] Likewise, it is the influence of culture that determine the appropriate expression of prejudice and the groups against whom it is directed.[14]

Once the causes of prejudice and discrimination are clearly understood we can proceed to an assessment of effective antidotes to this intergroup hostility. It has been widely assumed that the mere acquisition of more education as it has been conducted in our schools will reduce the level of prejudice. In 1961 Dr. Charles Herbert Stember, Chairman of the Department of Sociology, Rutgers University, completed a study of the effect of education *per se* on prejudice. He studied the data derived from surveys of the American Institute of Public Opinion (Gallup poll), surveys by the National Opinion Research Center of the University of Chicago, studies by the Elmer Roper organization, the nationwide study of

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[1] Simpson, George E., and Yinger, J. Milton, *Racial and Cultural Minorities: An Analysis of Prejudice and Discrimination*. New York: Harper and Brothers, 1953, p. 93.
[2] *Ibid.*, p. 82.
[3] *Ibid.*, p. 72.
[4] *Ibid.*, p. 84.
[5] *Ibid.*, p. 83.
[6] Allport, G. W., *Op. cit.*, pp. 191-192.
[7] Simpson, G. E., and Yinger, J. M., *Op. cit.*, p. 66.
[8] Saenger, Gerhart, *The Social Psychology of Prejudice*. New York: Harper Brothers, 1953, p. 135.
[9] Clark, Kenneth B., *Prejudice and Your Child*. Boston: The Beacon Press, 1955, p. 68.
[10] Horowitz, Eugene L., "Development of Attitudes Toward Negroes." *Archives of Psychology*, No. 194, 1936, pp. 34-35.
[11] Clark, K. B., *Op. cit.*, p. 29.
[12] Dean, John P., and Rosen, Alex A., *A Manual of Intergroup Relations*. Chicago: University of Chicago Press, 1955, pp. 58-60.
[13] Allport, G. W., *Op. cit.*, p. 12.
[14] Simpson, G. E., and Yinger, J. M., *Op. cit.*, p. 159.

religion and prejudice conducted by Ben Gaffin Associates, the Cornell studies on intergroup relations and the series of studies on prejudice conducted by the Opinion Research Corporation.[1] The conclusions of this study include the following statements: *"There is little evidence that schooling consistently causes stereotypes to be rejected, or that the educated are less prejudiced or discrimination-minded in their personal lives."*[2] *". . . On many issues, the educated show as much prejudice as the less educated, and on some issues they show more."*[3]

Dr. Stember finally concludes, *"Merely raising the educational level will not necessarily reduce prejudice against minorities."*[4] This is not to say that education can not be a powerful force against the development of prejudice. It is only to assert that education, as it has been traditionally carried on, can not be expected to constitute adequate intergroup education. The need is for the appropriate kinds of education, rather than for the mere increase in the number of years our citizens attend school.

The many kinds of techniques and activities that are effective antidotes to prejudice, as described in this Guide, are too numerous to evaluate in this section. However, one particular technique cited by many observers of the problem deserves discussion here. Allport, Saenger, Clark, Simpson and Yinger have all pointed to the important influence of interpersonal contact across group lines as an effective antidote to prejudice. The Cornell University studies of intergroup relations cited 14 different research surveys involving about 6,000 persons as confirming that contact between individuals of different groups, whether youth or adults, reduced prejudice in both the minority and majority group individuals.[5]

Two of the key studies of the effect of intergroup contact also indicate that such contact reduces prejudice whether the contact is voluntary or required by law, court, or administrative decision.

The first study was conducted by the Research Branch of the Army's Information and Education Division concerning the attitudes of white officers and noncommissioned officers in Europe before and two months after Negroes were first integrated into white companies. It was found that after only two months of such integration, which included living, working, and eating together, 77 percent of these officers were more favorable, and none less favorable, toward having Negro soldiers in their companies. The Army's similar survey of white enlisted men found that in those divisions with Negro soldiers, only seven percent of the white enlisted men were opposed to the proposal that Negro platoons be brought into their companies. Of the men in divisions with no Negroes, 62 percent were opposed to Negroes being brought into their companies.[6]

The second key study of the effect of integration on attitudes concerned the tenants of public housing projects. Deutsch and Collins studied the changes in attitudes of white tenants toward Negro tenants in two racially integrated public housing projects. They found that the integrated living pattern created *"More frequent and more extensive favorable attitudinal change toward the Negro people in the project and also toward Negro people in general."*[7]

The fundamental effect of ending segregation, as cited above, is that it makes possible the interpersonal contact that is one of the most effective kinds of education against prejudice. As Allport observes, *"When discrimination is eliminated, prejudice, . . . , tends to lessen."*[8]

A few words need to be added concerning the characteristics of intergroup contact that will lessen prejudice. Some circumstances exist under which intergroup association can increase rather than decrease intergroup hostility. The available evidence clearly indicates that casual contacts do not dispel prejudice, but are more likely to increase it.[9] The reason is that under such conditions the contact is not sufficient to counteract the stereotypes that the individuals bring to the situation. Only those traits are perceived that confirm the individual's prejudices. Contacts that are laden with tension are likewise apt to increase hostile attitudes. This is particularly the case where both groups lack status and, therefore, attempt to use the contact situation to gain status at the expense of the other group.[10]

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[1] Stember, Charles H., *Education and Attitude Change.* New York: Institute of Human Relations Press, 1961, p. 5.
[2] *Ibid.*, p. 171.
[3] *Ibid.*, p. 168.
[4] *Ibid.*, p. 180.
[5] Dean, J. P., and Rosen, A., *Op. cit.*, p. 8.
[6] Rose, Arnold M. (Ed.), *Race Prejudice and Discrimination: Readings in Intergroup Relations in the United States.* New York: Alfred A. Knopf, 1951, p. 547.
[7] *Ibid.*, p. 564.
[8] Allport, G. W., *Op. cit.*, p. 472.
[9] *Ibid.*, p. 263.
[10] Simpson, G. E., and Yinger, J. M., *Op. cit.*, p. 672.

As for the qualities of contact that lessen prejudice, Allport asserts that the groups should meet on terms of nearly equal social and economic status.[1] There should not be great differences of social class, occupation, or educational levels.[2] The purpose of the contact should be to work together and accomplish common interests and objectives. Mere getting together to get to know each other is not the most productive kind of association. The resulting association and cooperation must prove to be a pleasant and rewarding experience.[3] Such contact should also show minority-group members in roles that are not usually associated with them to dispel the usual stereotypes.[4] Recognizing that intergroup association like any other educational technique has its limitations, such intergroup contact, whether voluntary or involuntary, has proved to be very effective in reducing intergroup hostilities.

From this analysis of prejudice come clear implications for the classroom teacher—particularly, the teacher concerned with education for democracy. The more significant implications are:

1. Adults are not the only ones who are prejudiced. Children, too, even of kindergarten age have begun to develop stereotypes and patterns of rejection based upon group membership. Even minority-group children are not immune from these antipathies. For these reasons, intergroup education emphasis must begin early in the school life of children regardless of their group status.
2. Traditional education has not proved to be an effective answer to prejudice. Education for attitude change is necessary.
3. Since personal frustration increases the susceptibility to prejudice, teachers should minimize the experience of frustration and failure of all their students. Effort, progress and contributions, as well as grades, need to be praised and rewarded, so that all pupils have a sense of belonging and of acceptance in the classrooms and in student groups.
4. Since prejudice is often an attribute of a well-adjusted person in a discriminatory society, the teacher must develop in each child those independent habits of respect and appreciation for individual merit, regardless of group membership.
5. Prejudice develops, in part, as an attempt to rationalize the *status quo* of discrimination and segregation. The challenge is for teachers to help pupils understand that these are patterns of undemocratic practices rather than evidence of group inferiority.
6. Any kind of discrimination or segregation makes impossible one of the most effective antidotes to prejudice—meaningful person-to-person contact across group lines. It is imperative, therefore, that teachers and school administrators alike continually appraise the practice and patterns of student association to ensure that there is no vestige of discrimination or segregation in the school, classroom, or in extracurricular activities.

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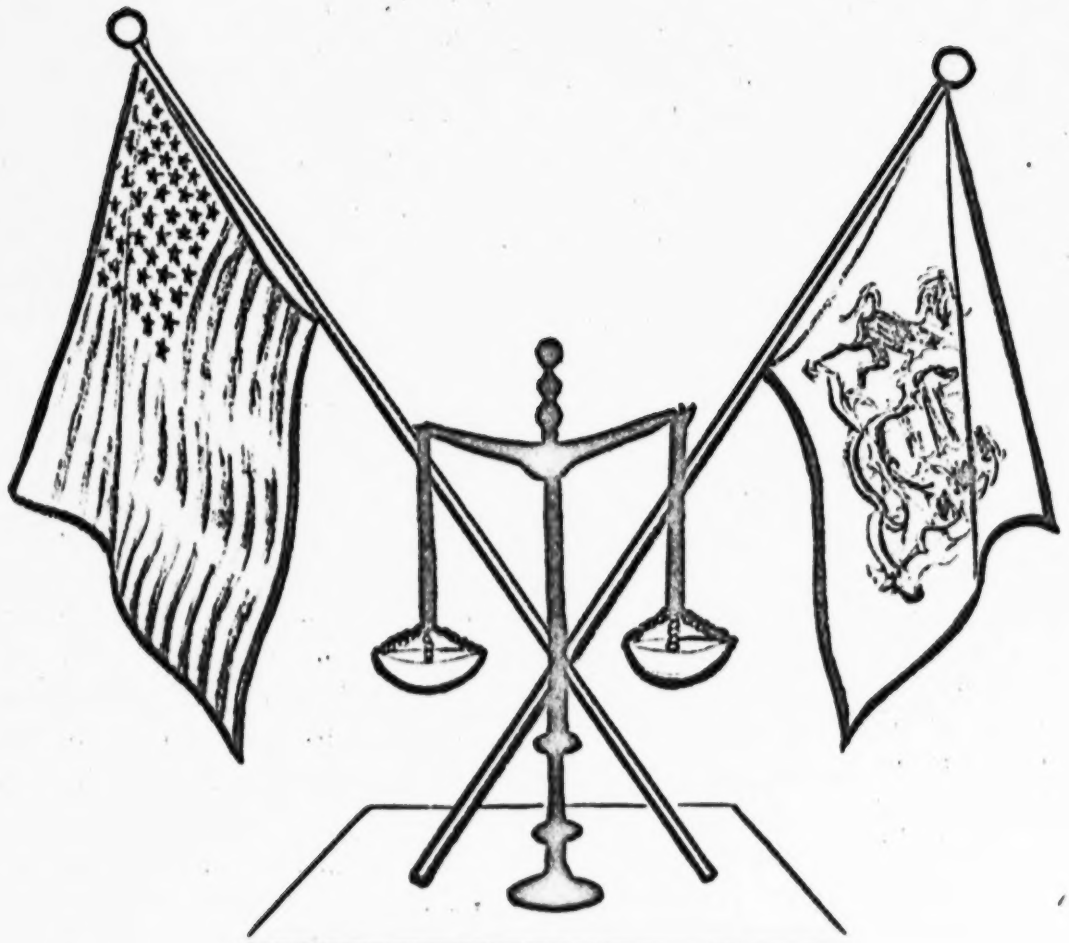
[1] Simpson, G. E., and Yinger, J. M., Op. cit., p. 671.
[2] *Ibid.*, p. 675.
[3] Saenger, G., *Op. cit.*, p. 214.
[4] Simpson, G. E., and Yinger, J. M., *Op. cit.*, p. 675.



VIII

The Law and Intergroup Relations*

THE Declaration of Independence states that "all men are created equal." However, it has been found necessary on many occasions throughout American history to translate this lofty principle into more concrete terms in order to turn the theory into practice for all.

On the federal level of government, constitutional amendments, court rulings, laws and Executive Orders all have contributed to the protection of the civil rights of Americans. The Fourteenth Amendment to the United States Constitution, adopted shortly after the Civil War, provides that no state may "deny to any person within its jurisdiction the equal protection of the laws." The Supreme Court decision of 1954 stated that racially segregated schools deny "the equal protection of the laws" guaranteed by the Fourteenth Amendment.[1] A year later the court ordered the school districts involved in the cases before it to desegregate their facilities "with all deliberate speed."[2] The Civil Rights Acts of 1957[3] and 1960[4] enabled the United States Department of Justice to take action to protect the voting rights of Negroes, while Executive Orders issued by Presidents Roosevelt, Truman, Eisenhower and Kennedy required companies doing business with the federal government to practice nondiscrimination in hiring workers.

The Pennsylvania State Constitution of 1874 says that "all men are born equally free and independent." However, in Pennsylvania as in other states with similar constitutional guarantees, it has been found necessary to pass additional legislation and to set up governmental machinery for carrying out this principle. Civil rights laws have proved helpful in protecting the citizen against discrimination by the state and its various subdivisions, or by other citizens.

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* The preparation of this chapter was considerably aided by Frank D. Davis, Director of Publicity and Information, Pennsylvania Human Relations Commission.

[1] Brown v. Board of Education, 347 U. S. 495 (1954).

[2] Brown v. Board of Education, 349 U. S. 298-301 (1955).

[3] Civil Rights Act of 1957, 71 Stat. 637, 42 U. S. C. sec. 1971 (1958).

[4] Civil Rights Act of 1960, 74 Stat. 86, 42 U. S. C. Sec. 1971 (1958).

Although Pennsylvania has a set of civil rights laws not surpassed in scope by any other state, the development of these laws has been an evolutionary process.

In 1939 the Legislature of Pennsylvania adopted a Civil Rights Law[1] which codified all pre-existing laws of the Commonwealth that dealt with discrimination in public accommodations. The 1939 law made it unlawful for the proprietor or employe of a place of public accommodation (restaurant, hotel, theatre, etc.) to refuse service to anyone because of his race, religion, or color. The law defined a violation of the law as a misdemeanor punishable by a fine or imprisonment.

This law established a pattern of behavior that was adopted by many places of public accommodation, but its effectiveness in wiping out hardcore areas of discrimination was severely limited. There were two reasons for this:

1. The Civil Rights Law, a part of the State's criminal code, required a person injured by discrimination to go to the office of an alderman, justice of the peace or magistrate to swear out a warrant for arrest, or to induce the county district attorney to issue an information, with attendant fees and legal involvement.
2. Many times the injured person found it impossible to locate an alderman, justice of the peace or magistrate, willing to accept the handling of his complaint, and, if the complaint were not settled at that level, grand juries, reflecting local majority group sentiment, generally refused to indict the offending proprietor.

Between 1939 and 1955 Pennsylvania's civil rights guarantees were strengthened by additional laws. Here are a few examples:

—No question in any civil service examination may relate to the race or religion of the candidate.[2]

—No person in the classified civil service may be removed, except for just cause, which cannot be his race or religion.[3]

—No discrimination may be exercised, threatened or promised by any person against or in favor of any applicant to or employe of the police force, because of religious opinion or affiliation or race.[4]

—It is Commonwealth policy that there be equality of treatment and opportunity for all persons in the Pennsylvania National Guard, without regard to race or color.[5]

—It is unlawful for any school director, superintendent or teacher in any public school to make any distinction whatever, on account of, or by reason of the race or color of any pupil or scholar attending a public school or seeking admission to it.[6]

—Every contract with the Commonwealth or any of its subdivisions, including school districts, for public work must contain a provision by which the contractor agrees that neither he nor any subcontractor will discriminate in the hiring of employees because of race, creed or color.[7]

In 1955 the Legislature adopted a Fair Employment Practice Law,[8] known as FEPC, and in 1961 this law was amended by the Human Relations Act[9] to cover, in addition to employment, the areas of housing and public accommodations.

The Human Relations Act makes it unlawful to discriminate because of race, color, religion, ancestry or national origin in any part of the employment process, in providing equal service in places of public accommodation, and in the selling, renting or financing, of housing.

Specific unlawful practices in each of the areas covered are detailed in the law.

In employment, employers may not discriminate in any way in recruiting, hiring, training, upgrading, or dismissing workers. Employment agencies may not practice discrimination in referring workers to employers. Labor unions may not discriminate against applicants for membership. Newspapers may not accept "Help Wanted" advertisements which state any restrictions based on race, color, religion, ancestry, or national origin.

A place of public accommodation, resort or amusement is defined as any place which "is open to, accepts, or solicits the patronage of the general public." These places include restaurants, hotels and motels, hospitals, theaters, barber shops and beauty parlors, skating rinks, bowling alleys, and swimming pools. Owners, managers, and employes of such places may not refuse service or fail to provide equal service to any patron because of his race, color, religion, ancestry or national origin. Likewise, they may not publish or issue any notice to the effect that the patronage of such person is unwelcome, objectionable or not acceptable.

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[1] Act of June 24, 1939. P. L. 872.
[2] Act of August 5, 1941, P. L. 752.
[3] Act of August 5, 1941, P. L. 752.
[4] Act of May 1, 1927, P. L. 519.
[5] Act of May 27, 1949, P. L. 1903.
[6] Act of March 10, 1949, P. L. 30.
[7] Act of July 18, 1935, P. L. 1173.
[8] Act No. 222, October 27, 1955, P. L. 744, as amended March 28, 1956, P. L. 1354.
[9] Act No. 19, February 28, 1961, P. L. 47.

The housing provisions of the law apply to all housing accommodations except single and double units occupied by the owner, and housing used in the programs of religious, fraternal, charitable, and educational organizations. It is unlawful for owners, real estate agents, or lending institutions to discriminate because of race, color, religion, ancestry, or national origin in offering, selling, or renting homes or apartments, or in providing home loans or mortgages.

The Human Relations Act is administered by a bipartisan Commission of 11 members. The Commission investigates complaints of discrimination, eliminates unlawful practices, and carries on an educational program to reduce prejudice and further good will among the various racial, religious, and nationality groups in the State.

Complaints are investigated in confidence by staff members of the Commission, who then seek elimination of unlawful activities by means of conference and persuasion. Public hearings, court enforcement of Commission orders, and fines and imprisonment for violation of such orders are provided for in the law. In practice, however, nearly all cases are settled informally, without public hearing or court action. The Commission reviews cases a year after adjustment to make certain that the firm or individual still is conforming to the nondiscrimination law.

Another civil rights law adopted in 1961 is the Fair Educational Opportunities Act,[1] which also is administered by the Human Relations Commission. This law forbids discrimination because of race, color, religion, ancestry, or national origin in the admission of students to colleges and universities, and to secretarial, business, vocational or trade schools. An exemption in the law permits religious schools to give preference to students of that religion or denomination. In addition to investigating complaints of individuals who believe they have been discriminated against by an educational institution, the Commission is empowered to make studies of the factors which determine whether an applicant will be accepted or rejected by a particular school or college, and to carry out an educational program to eliminate and prevent prejudice and discrimination in educational institutions.

Thus, in Pennsylvania today, citizens enjoy effective protection against discrimination because of race, color, religion, ancestry, or national origin in the important areas of securing an education, getting a job, locating a house or apartment and obtaining equal service in public places.

[1] Act No. 341, July 17, 1961, P. L. 776.

Appendix 1: Sources for Intergroup Education Teaching Aids

The quality of intergroup education in the classroom cannot exceed the quality of the teaching tools used. Fortunately, Pennsylvania is rich in community sources of excellent intergroup education materials. These available resources include collections and quantities of bibliographies, books, pamphlets, reprints, play scripts and recordings, as well as professional staff services of speakers and consultants. Those which offer films and filmstrips are listed in Appendix 2. The following are the agencies most accessible to Pennsylvania educators.

Albert M. Greenfield Center for Human Relations
University of Pennsylvania
3935 Locust Street
Philadelphia 4, Pa.

American Council on Education
1785 Massachusetts Avenue, N. W.
Washington 6, D. C.

American Friends Service Committee
Community Relations Program
160 N. 15th Street
Philadelphia 2, Pa.

American Jewish Committee
1508 Land Title Building
Philadelphia 10, Pa.

American Jewish Congress
1524 Locust Street
Philadelphia 2, Pa.

Anti-Defamation League of B'nai B'rith
225 South 15th Street
Philadelphia 2, Pa.

Association for the Study of Negro Life and History, Philadelphia Chapter
Berean Institute
1926 S. College Avenue
Philadelphia 21, Pa.

Committee on Race Relations, Philadelphia Yearly Meeting of the Religious Society of Friends
160 North 15th Street
Philadelphia 2, Pa.

Erie Community Relations Commission
606 Commerce Building
Erie, Pa.

Jewish Community Relations Council of Greater Philadelphia
260 South 15th Street
Philadelphia 2, Pa.

Jewish Community Relations Council of Greater Pittsburgh
234 McKee Place
Pittsburgh 13, Pa.

Jewish Labor Committee
924 Walnut Street
Philadelphia 7, Pa.

National Conference of Christians and Jews
1211 Chestnut Street
Philadelphia 7, Pa.

1307 Keenan Building
Pittsburgh 22, Pa.

National Education Association
1201 Sixteenth Street, N.W.
Washington 6, D. C.

Pennsylvania Human Relations Commission
1401 Labor and Industry Building
Harrisburg, Pa.

1508 State Office Building
Pittsburgh 22, Pa.

1506 State Office Building
Philadelphia 30, Pa.

Philadelphia Commission on Human Relations
625 City Hall Annex
Philadelphia 7, Pa.

Philadelphia Fellowship Commission
Community Services Department
260 South 15th Street
Philadelphia 2, Pa.

Philadelphia Fellowship House
1521 Girard Avenue
Philadelphia 30, Pa.

Pittsburgh Commission on Human Relations
518 City-County Building
Pittsburgh 19, Pa.

United Steelworkers of America
Committee on Civil Rights
1500 Commonwealth Building
Pittsburgh 22, Pa.

Appendix 2: Films and Filmstrips for Intergroup Education

The following is an annotated list of films and filmstrips available for school classroom use in intergroup education. With very few exceptions, each of the visual aids described has been personally previewed by members of the Committee on Human Relations of the Department of Public Instruction. Inclusion in this list, however, is not to be interpreted as an endorsement by the Committee or the Department of the views expressed or implied in these aids. It is strongly recommended that every aid be previewed by the teacher before using it in the classroom.

Films and filmstrips have been listed according to their suitability for particular school age groups. These divisions are indicated by the headings, "For All Grades," "For Elementary Grades," "For Junior and Senior High School Grades" and "For Senior High Grades." The aids in each of these categories have been arranged alphabetically according to the following headings:

Anti-Semitism
Discrimination and Segregation
Fair Employment Practices
Fair Housing Practices
Immigrants, Newcomers, and Immigration
Intergroup Education in Schools
International Human Rights
Interreligious Understanding
Negro-Americans
Other Minority Groups
Prejudice and Stereotypes
Projects for Brotherhood
Racial Differences

Each description includes the title, content-summary, length, and loan sources from which the aid can be borrowed. All are of classroom length; i.e., less than 60 minutes. Except where otherwise noted, all these visual aids are black and white. All films are sound and 16mm. The filmstrips are 35mm. Out-of-state distributors are mentioned only in cases where an aid is not handled by a Pennsylvania distributor.

Most of these films can be borrowed for a nominal service or handling charge. Where there is a rental charge, it is mentioned in the description of the aid.

To secure any of these visual aids, contact the distributors indicated by the letter-symbols following the description of each film. The full names and addresses of the distributors are listed alphabetically opposite their letter-symbols at the end of this bibliography, page 52.

FOR ALL GRADES

FILMS

Immigrants, Newcomers, and Immigration:

The Greenie

The story of a little Polish refugee boy, recently arrived in America, who is at first ridiculed and rejected by the youngsters on his block, but is finally accepted by them in true American spirit. 10 minutes. Source: PhilNCCJ, PittNCCJ.

Our People

Vincent Price narrates this story of the contributions of groups of various nationalities, religions and races to American culture, to remind us that America's greatness and strength stem from the diversity of its people and its principle of equal opportunity for all. Folk music and national anthems serve as a background. In color. 12 minutes. Source: ADL, JLC, PFC.

Who Are The People Of America?

Coronet magazine's documentary on how American freedoms and customs are the result of the contributions, the working and fighting together of immigrants of all nationalities, religions and races. In color. 10 minutes. Source: PFC.

Interreligious Understanding:

One God

Documentary of the ways in which Protestants, Catholics, and Jews worship the same God. Features the choral music of each faith and excellent photography. Based on the book of the same name by Florence Mary Fitch. 37 minutes. Source: ADL.

Your Neighbor Celebrates

A rabbi describes to a high school group the major Jewish holidays: Rosh Hashanah, Yom Kippur, Succoth, Passover and Shevuoth. As he speaks, the film portrays, through music and song, the ceremonies associated with these holidays. 26 minutes. Source: ADL, JCRC, PhilNCCJ.

Prejudice and Stereotypes:

Sing A Song of Friendship

Animated cartoons with fine choral singing and humor. Irving Caesar's musical ballads with messages of interracial, interreligious, and international harmony. Excellent for a community sing. In color. 20 minutes. Source: ADL, JCRC, PhilNCCJ.

Racial Differences:

Brotherhood Of Man

This animated cartoon is based on the popular scientific pamphlet, "Races of Mankind." It presents in a humorous and entertaining way the scientific facts of how peoples of all races, religions, and nationalities are alike, and how their differences are superficial and due to accident and environment. In color. 11 minutes. Source: ADL, JCRC, JLC, PFC, PhilNCCJ.

FILMSTRIPS

Negro-Americans:

George Washington Carver Story

The story of how "the plant doctor," in spite of the obstacles of slavery and discrimination, rendered invaluable service to his country by discovering innumerable uses for the peanut. With script. In color. 72 frames. Source: ADL.

Outstanding Americans Of Negro Origin

Full-color portraits and thumbnail sketches of 36 outstanding Negro-Americans. With script. 56 frames. Sale only: $6.00—HF.

Prejudice and Stereotypes:

About People

Based on the juvenile bestseller *All About Us* by Eva Knox Evans, it tells why people live, play, work and worship in different ways, yet are essentially the same regardless of their race, religion or nationality. With discussion guide. In color. 63 frames. Source: ADL, JCRC, PFC.

American Counterpoint

Shows how peoples of various religious, racial and national origins build and enrich our country. With script. Source: PFC.

Little Songs On Big Subjects

Tin Pan Alley's contribution to American democracy and good neighborliness that is ideal for community singing. Has won eight national citations and been broadcast over 2000 radio stations. With recording, lyric sheets and song book. 68 frames. Source: ADL, PFC, PhilNCCJ, PittNCCJ.

Racial Differences:

We Are All Brothers

Humorous cartoon treatment of the scientific facts concerning beliefs about racial differences. Based on Ruth Benedict's famous pamphlet, "The Races of Mankind." With 20-minute recording or script. 56 frames. Source: ADL, JLC, PFC, PhilNCCJ.

FOR ELEMENTARY GRADES

FILMS

Immigrants, Newcomers, and Immigration:

The Princess In The Tower

The touching story of a newcomer to a typical neighborhood who feels lonely and rejected until she learns that to be accepted she must try to be a friendly neighbor and accept others as of equal worth in their own individual and interesting way. For children ages 10 to 12. 22 minutes. Source: JCRC.

Prejudice and Stereotypes:

Skipper Learns A Lesson

A humorous story of a little dog who learns that it's what people are on the inside, not their appearance on the outside, that counts. In color. 10 minutes. Source: ADL, JCRC, PFC.

The Toymaker

Puppets play happily together until they discover differences in their appearance. Fear and a fight follow until they realize that they are both created and loved by the same God. Endorsed by the Family Service Association. In color. 15 minutes. Source: ADL, DPW, FLP, JCRC, PFC, PhilNCCJ.

FILMSTRIPS

Prejudice and Stereotypes:

Maple Street All-Americans

Cartoon story of how the boys on the street discovered that they could have more fun and a better team by choosing playmates without regard to their name, skin, color, or church. With script. 42 frames. Source: PFC, JCRC, PhilNCCJ.

The Rabbit Brothers

A humorous cartoon story showing that color is not proof of character, and that one can be so much happier by being friendly with all persons regardless of color, and by liking or disliking them on their individual merits. With captions. 34 frames. Source: ADL, JCRC.

FOR JUNIOR AND SENIOR HIGH SCHOOL GRADES

FILMS

Anti-Semitism:

An American Girl

This new film, based on an actual event, tells the story of an American teenager who is mistakenly believed to be Jewish by her friends and neighbors. The particular incident revolves around anti-Semitism, but the story is basically concerned with irrational, unsocial prejudice. A dramatic and stimulating discussion-starter. 29½ minutes. Source: ADL, JCRC.

Anti-Semitism in America

Dr. Melvin Tumin, Professor of Sociology and Anthropology at Princeton University, presents a study in depth of the attitudes and motivations behind anti-Semitism. Dr. Tumin places special emphasis on the "gentle people of prejudice." 25 minutes. Source: ADL.

CBS—"FYI" Series

A kinescope dealing with anti-Semitic vandalism and the desecration of places of worship. Emphasis is on the way anti-Semitic incidents started in Cologne, Germany, in December, 1959, and spread to areas throughout the world, including the United States. After a series of statements by members of American synagogues and their reactions to the desecrations, Arnold Forster, ADL General Counsel, analyzes the character and motivations of the anti-Semitic incidents. 29 minutes. Source: ADL.

The Nature of Anti-Semitism

A kinescope from the NBC "Open Mind" series. Panel of Arnold Forster, ADL General Counsel, Marie Jahoda, New York University Psychology Professor, and Harold Taylor, Sarah Lawrence College President, discuss various aspects of anti-Semitism. Recently given First Award by Ohio State Institute for Education by Radio-Television. 29 minutes. Source: ADL.

Remember Us

A comprehensive documentary on the atrocities committed by the Nazis. Several concentration camp survivors, now living in the United States, give a first-hand account of their experience under the Hitler regime. 60 minutes. Source: ADL.

Discrimination and Segregation:

Cast The First Stone

This documentary, originally shown on ABC-TV with commentary by John Daly, features interviews on location with Americans whose lives have been affected by prejudice and discrimination. Negroes in Los Angeles and Chicago; Jews in Detroit; Puerto Ricans in New York; Mexicans, Japanese and Chinese in the Midwest, describe their first-hand experiences and the outlook for the future. 42 minutes. Source: ADL.

The Challenge

A prize-winning March of Time film endorsed by 18 national organizations. Follows a photographer-writer team on an assignment to do a series of articles based on the report of the President's Committee on Civil Rights. In their nationwide search for material, they interview church, business and labor leaders, see examples of discrimination, and discover what individuals and groups all over the country are doing to safeguard democracy through positive civil rights programs. 30 minutes. Source: ADL, JCRC.

To Live Together

A sensitive documentary treatment of children's intergroup experiences in an interracial camp, and its effects on their attitudes. Features their spontaneous and unrehearsed questions and thoughts about each other's race. 35 minutes. Source: ADL, JCRC, PFC.

NBC White Paper On Sit-Ins

A documentary in the NBC White Paper series on the sit-in movement in the South. An extremely dramatic portrayal of young Negro college students demanding their rights. 60 minutes. Source: ADL.

Report From Alabama

A kinescope of the special NBC telecast on the U. S. Civil Rights Commission hearings in Montgomery, Alabama, devoted to an investigation of charges of the denial of voting rights in Alabama. 29½ minutes. Source: ADL.

The Story of Sammy Lee

The documentary of the "Confidential File" TV series illustrating that many unprejudiced children still grow up to experience discrimination or to discriminate, even against Olympic champions, while others share in happy experiences of living and working together. 30 minutes. Source: ADL, PFC.

Sydenham Plan

José Ferrer narrates this account of the work being done in America's first interracial hospital, where Negro and white staff serve on an equal footing to help the sick of all groups. 10 minutes. Source: PFC.

Fair Employment Practices:

Burden Of Truth

This film highlights the plight of the colored American seeking a decent job and a decent home for his family, without attempting to give "answers." Produced by the United Steelworkers of America Committee on Civil Rights. Available with teacher's manual and student discussion guides. 43 or 67 minutes. Source: ADL, DPI, PittCHR, PhilCHR, PHRC, USW.

For Fair Play

Story of how a problem in common brought two fathers together and changed lip service to understanding and effective action toward equal opportunity for all. Includes an excellent portrayal of how it feels to be rebuffed and discriminated against. 27 minutes. Source: ADL, AFSC, ECRC, PFC, PhilCHR, PHRC, PhilNCCJ, PittCHR.

The FEPC Law And You

This film, which won a Freedoms Foundation award, explains the provisions of the Pennsylvania Fair Employment Practice Law and its relation to international efforts to secure human rights. It stresses the importance of getting as much education and training in skills as possible. In color. 17 minutes. Source: ADL, DPI, PHRC, PittCHR.

A Morning For Jimmy

Discouraged by personal and family experiences of discrimination in seeking employment because of his race, Jimmy gives up trying to do well in school. Talks with several Negroes successfully employed and encouragement from his teacher persuade him to do his best to prepare for job opportunities. Creates understanding of effect of discrimination on motivation, and progress toward employment on merit. Produced by the National Urban League. 28 minutes. Source: ADL, DPI, PhilCHR, PHRC.

The New Girl

This is the story about the first Negro girl hired in the office of a manufacturer. It dramatizes the fears of management, its employees, and the applicant herself concerning the change. Effective techniques of employment integration are also illustrated. Produced by the President's Committee on Government Contracts. 30 minutes. Source: ADL, DPI, PHRC.

Fair Housing Practices:

For White Christians Only

A kinescope of the NBC-National Educational Television program on housing discrimination against minorities—specifically, Negroes and Jews. In addition to a round-table discussion with three experts, Jackie Robinson describes his house-hunting experiences, and a real estate broker from Fairfield County, Connecticut, shows how housing discrimination against Jews operates in his area. 30 minutes. Source: ADL.

Immigrants, Newcomers, and Immigration:

The Golden Door

A cartoon film on the problems of immigration—past, present, and future. Examines current laws and proposals for improving immigration legislation. In color. 15 minutes. Source: ADL.

International Human Rights:

Of Human Rights

Illustrates the importance and meaning of the UN's Universal Declaration of Human Rights to our own home town, as well as to people in other countries. 21 minutes. Source: ADL, PFC, JCRC, PittNCCJ.

Our Town Is The World

The story of the implications of the UN Declaration of Human Rights for one's own home town. Illustrates the equal rights of all groups, regardless of differences, to acceptance and respect. 10 minutes. Source: PFC, PhilNCCJ.

Which Way For Human Rights?

A discussion film which asks whether violations of the UN Universal Declaration of Human Rights are the business of the United Nations; and if so, how such violations may be prevented. 9 minutes. Source: ADL.

Interreligious Understanding:

Major Religions Of The World

Beliefs and important rituals of Hinduism, Buddhism, Judaism, Christianity, and Islam. Animated diagrams illustrate rise of new religions from older ones. In color. 20 minutes. Source: $7.00—EBF.

Negro-Americans:

Booker T. Washington

His life from childhood to the time when he was "probably the greatest Negro in history." Reproduces episodes illustrating his constant struggle to free Negroes from ignorance, poverty, and fear. 18 minutes. Source: $4.50—EBF.

Lady From Philadelphia

Marian Anderson's "See It Now" (CBS) tour as ambassador-of-good-will to Asiatic countries. Some of Miss Anderson's interviews and discussions on world affairs, U. S. policies, and personal experiences and philosophies are highlighted. 60 minutes. Source: $25.00—CF.

Story of Dr. Carver

The Metro-Goldwyn-Mayer story of how a Negro sold in slavery became a truly great teacher and scientist, and discovered more than 145 uses for the peanut. 11 minutes. Rental: $3.00—AFL-CIO.

Other Minority Groups:

The American Jew: A Tribute To Freedom

An edited kinescope film, based on the original one-hour program produced by CBS television, in cooperation with the Anti-Defamation League. Shows the contributions of American Jews to democracy and democracy's role in helping Jews integrate into all areas of American life. Jeff Chandler is narrator, supported by Senator Herbert H. Lehman, Richard Tucker, Dore Schary, Susan Strasberg, and others. 44½ minutes. Source: ADL.

A Girl From Puerto Rico

What a New York city school, its social studies classes and students did to increase understanding towards Puerto Ricans and their children entering school. In color. 20 minutes. Source: PR.

Sons Of Liberty

The life of Haym Salomon during the Revolutionary War—his participation in the "Sons of Liberty" organization, his capture and imprisonment by the British, his activities in raising funds for the Continental Army. In color. 20 minutes. Source: Write UAA.

A Way In The Wilderness

Conquest of pellagra by Dr. Joseph Goldberger of the U. S. Public Health Service. 11 minutes. Source: Write TFC.

Prejudice and Stereotypes:

Boundary Lines

Through animated color drawings, a plea is made to understand other groups and to eliminate the arbitrary boundary lines of color, religion, and nationality which divide people. 11 minutes. Source: ADL, FLP, JCRC, PFC.

A Day In The Night Of Jonathan Mole

A dramatic fantasy built around a courtroom trial. Jonathan Mole is a bitter and prejudiced man who one night dreams he has the power and authority to judge the "lesser" minorities. 33 minutes. Source: ADL.

The High Wall

This prize-winning film shows how the hostility of a teenager towards those of other nationality, religious, and racial groups is a product of the prejudices and frustrations of his parents, along with their emphasis on disclipline instead of love. *Saturday Review's* guide to films says, "*The High Wall* comes the closest of any film yet made to actually showing some of the basic origins and meanings of prejudice." 30 minutes. Source: ADL, DPW, FLP, JCRC, PFC, PhilCHR.

Picture In Your Mind

This delightful animated color film won an award from the United Nations Film Board for its contribution to world unity. It shows the causes and results of prejudice and asks that we all re-examine our stereotype of the other fellow, appreciate our differences, and unite. 16 minutes. Source: ADL.

Rumor

A discussion film case history of how a rumor can and did cause intergroup tension and conflict. It asks, how can we stop such rumors from spreading. 8 minutes Source: ADL.

Rumor Clinic

Kinescope of the NBC "Home" show in which ADL National Director Benjamin Epstein conducted a "Rumor Clinic" with "Home" show regulars: Arlene Francis, Hugh Downs and Howard Whitman. An entertainment show with a serious message: don't be a victim of rumors; get the facts. 24 minutes. Source: ADL.

A Salute To The American Theatre

An edited kinescope film, based on the original one-hour program produced by CBS television, in cooperation with the Anti-Defamation League. This star-studded program presents many outstanding dramatic and musical plays whose theme is freedom and anti-discrimination. Franchot Tone is narrator, and among those seen and heard are William Tabbert, Claudia McNeil, Tom Poston, William Warfield, Eli Wallach, William Shatner and many others. Particularly suitable for drama students and theatre workshop groups. 45 minutes. Source: ADL.

Projects for Brotherhood:

Make Way For Youth

Narrated by Melvyn Douglas and produced in cooperation with the Youth Division of the National Social Welfare Assembly. Shows how the people of Madison, Wisconsin, cooperated to build a youth council program that broke down fences between neighborhoods, races, and religions. 22 minutes. Source: ADL, DPW, JCRC, PittNCCJ.

Racial Differences:

Color Of Man

Discusses the latest scientific findings and theories as to why man's skin color differs from one race to another, and shows the geographic, genetic and physiological conditions which cause these differences. In color. 10 minutes. Rental: $3.00—AFL-CIO.

FILMSTRIPS

Anti-Semitism:

Anatomy Of Naziism

A historic presentation of the social, cultural, economic and political workings of fascism in Hitler Germany. It reflects the general threat to democracy of all forms of totalitarianism. In color. With captions. 53 frames. Source: ADL.

Discrimination and Segregation:

Forward—All Together

Minority groups are first-class Americans, too, and entitled to certain rights, but are sometimes denied them. The origin and consequences of such intolerance are illustrated, along with what we can do about them. With script. 82 frames. Source: PFC.

How To Be Happy And Free

To be happy and free we must treat each person on his own merits and work together regardless of race, religion or nationality. With script. 41 frames. Source: ADL, JCRC, PFC, PhilNCCJ.

Let's Live Democracy

Causes of prejudice and discrimination and how much we all lose unless there is equal opportunity for all. With recording. 18 minutes. 37 frames. Source: PFC.

Man—One Family

Shows that since every man is of equal worth in the sight of God, and race, religion and nationality do not determine one's abilities, we should strive for equal opportunity for all. With script. 57 frames. Source: JCRC, PFC, PhilNCCJ.

The Spiral of Social Change

Shows how discrimination causes delinquency, sickness and ignorance, and how our communities benefit from equal opportunity for all. Based on the book *One Nation* by Wallace Stegner and the editors of *Look* magazine. With script. 44 frames. Source: ADL, PFC, PhilNCCJ.

Fair Employment Practices:

Workers For Equality

Tells why and how the United Steelworkers, CIO and AFL have worked for nondiscrimination. With 15-minute recording. 37 frames. Source: JLC.

Interreligious Understanding:

American Religious Holidays

The meaning of the most important religious experiences of the Jewish and Christian faiths. With script. 50 frames. Source: ADL, PFC.

Culture And Creed

To increase understanding and respect for two American religious groups that are frequently misunderstood—Catholics and Jews. Based on the book *One Nation* by Wallace Stegner and the editors of *Look* Magazine. With script. 43 frames. Source: ADL, PFC, PhilNCCJ.

House Of God

Shows how the Protestant, Catholic, and Jewish "Houses of God" reflect our freedom of worship, but all teach good will toward all men. Made in cooperation with the National Conference of Christians and Jews. With script. 50 frames. Source: ADL, PFC, PhilNCCJ.

One God

Shows the ways of worship of the three major religious faiths in America. Based on the film and book of the same title. With script or sound record. 100 frames. Source: ADL.

The Ways We Worship In America

Documentary of the ways Protestants, Catholics, and Jews worship the same God. Based on the film "One God." Source: PhilNCCJ. Consists of

One God. With script or 33-1/3 r.p.m. recording. 100 frames.

The Protestant Way. With script. 71 frames.

The Catholic Way. With script. 64 frames.

The Jewish Way. With script. 70 frames.

The World's Great Religions

Documentaries based on the *Life* magazine series. All in color, with captions and script. Source: PSL. Consists of

Hinduism. 77 frames.
Buddhism. 71 frames.
Confucianism and Taoism. 64 frames.
Islam. 79 frames.
Judaism. 74 frames.
Christianity. 85 frames.

Negro-Americans:

The American Negro

Excellent documentary on what it's like to be a Negro in America, the achievements of Negroes and the challenge of ending discrimination. Based on the book *One Nation* by Wallace Stegner and the editors of *Look* magazine. With script. 49 frames. Source: PhilNCCJ.

Other Minority Groups:

Early Americans

The history of the problems of Indian, Mexican and Spanish Americans, and efforts to solve them. Based on the book *One Nation* by Wallace Stegner and the editors of *Look* magazine. With script. 49 frames. Source: PFC, PhilNCCJ.

Pacific Races

The life and problems of Chinese, Japanese, and Filipino Americans as victims of prejudice and discrimination. Based on the book *One Nation* by Wallace Stegner and the editors of *Look* magazine. With script. 47 frames. Source: PFC, PhilNCCJ.

300 Years

Memorable events in American Jewish history. With script. Source: JCRC, PFC.

Prejudice and Stereotypes:

Free To Be Different

Challenges us to appreciate our cultural and religious differences in this land of freedom and to work together as Americans. Based on the book *American Counterpoint* by Alexander Alland and Pearl Buck. With script. 50 frames. Source: ADL, PhilNCCJ.

None So Blind

Details the origin and history of a prejudice from childhood to adulthood, and what the individual can do to overcome harmful dislikes. With 13-minute recording, captions or script, and discussion guide. 57 frames. Source: ADL, PFC, PhilNCCJ.

Rumor Clinic

A humorous "game" guaranteed to involve even "wall-flowers" in a lively discussion and self-teaching demonstration—we all have stereotypes of members of other groups that distort what we see and hear and may cause harmful rumors. Developed by the noted Harvard psychologist, Gordon Allport. 3 frames. Source: ADL, JCRC, JLC, PittNCCJ.

Racial Differences:

The Color Of Man

The filmstrip version of the film of the same title depicting the latest scientific findings as to the geographic, genetic and physiological causes of differences in skin color. 50 frames. Sale only: $6.00—UC.

FOR SENIOR HIGH GRADES

FILMS

Discrimination and Segregation:

Segregation In The Schools

Edward R. Murrow's "See It Now" television discussion of the Supreme Court ruling on school segregation and the reactions of Negro and white students, teachers, ministers and civic leaders in two Southern communities. 25 minutes. Rental: $3.00—AFL-CIO.

Walk To Freedom

A newsreel-type film of the historic Montgomery, Alabama, bus boycott and the role of nonviolence in achieving social progress. 20 minutes. Source: AFSC.

Fair Employment Practices:

The Case Of Mary Doe

Through the enactment of the case of Mary Doe, members of staff and Commissioners of the Pittsburgh Fair Employment Practice Commission (presently the Commission on Human Relations) show how employment cases are handled by the Commission. All steps in the process are shown from the filing of a complaint through investigation, conciliation, and final determination. 28 minutes. Source: PittCHR.

Chuck Hansen—One Guy

The story of how labor and management of corporations like General Cable and General Electric achieved increased production, less absenteeism, and better plant morale by successfully applying the "Team Work in Industry" approach to the problems of prejudice and discrimination among their employees. Sponsored by the Labor-Management Commission of the National Conference of Christians and Jews. 26 minutes. In color. Source: PhilCHR, PhilNCCJ, PittNCCJ.

Commencement

The President's Committee on Government Contracts' story of how an employer's failure to make clear his policy of employment on merit resulted in his subordinates and employment referral agencies assuming that minority workers were not wanted, thus depriving his company of the best-qualified workers. 20 minutes. Source: ADL, ECRC, PFC, PhilCHR, PHRC, PhilNCCJ, PittCHR.

Joe Davis, American

Joe Davis, honor college graduate with an engineering degree, experiences employment discrimination because he is a Negro. This problem is discussed by Senator Wayne Morris and a spokesman for the CIO, who explain their support of a federal fair employment practices law. 13 minutes. Rental: $3.00—AFL-CIO

Fair Housing Practices:

All The Way Home

A Negro family looks at a house in an all-white neighborhood. The attitudes and fears of the seller, neighbors, the real estate broker, the banker, and minister are vividly portrayed. Challenges the viewer to decide his responsibility in this situation. 30 minutes. Source: ADL, PFC, PhilCHR, PittCHR.

Crisis In Levittown

A series of interviews with residents, both for and against the integration of the first Negro family to move into Levittown, Pennsylvania. Dr. Dan Dodson of the New York University Center for Human Relations offers comment and analysis. Will evoke discussion on problems of equality of opportunity in housing. Widely recommended for social science classes. 31½ minutes. Source: ADL, PhilCHR, PhilNCCJ.

Property Values And Race

This documentary explores the effects of racial integration on property values. Includes the findings of the Commission on Race and Housing and interviews with white residents of interracial neighborhoods. 20 minutes. Source: PFC, PHRC.

In Search of Housing

The problems of a Negro engineer in securing decent housing near his work and the meaning of this problem to his employer are well illustrated. How a fair housing practices law is enforced and solves the problem is also depicted. Produced by the New York State Commission Against Discrimination. 12 minutes. Source: PHRC.

Immigrants, Newcomers, and Immigration:

New Americans

Documents the contributions of the immigrants of all religions and nationalities to America. Its trailer criticizes the McCarran Immigration Act as discriminatory. 20 minutes. Source: PFC.

Passport To Nowhere

RKO's highly rated film on displaced persons. Dramatic presentation of actual case histories. 20 minutes. Source: PFC.

Intergroup Education in School:

Challenge To America: The Role Of Education In Intergroup Relations

This production features Professor William Van Til, Chairman of the Department of Secondary Education at New York University. Professor Van Til illustrates ways and means of meeting the challenge of good human relations among people of various religious, racial, and nationality backgrounds. 25 minutes. Source: ADL.

Prejudice and Stereotypes:

Broken Mask

The story of two young college students, one a Negro, who come to grips with man-made barriers of prejudice against the color of a man's skin, and who through their experiences come to realize that living together harmoniously presents a challenge to everyone. 29 minutes. Rental: $8.00—BFC.

Can We Immunize Against Prejudice?

A discussion springboard of animated drawings depicting three ways parents try to raise their children free of prejudice but with limited success. Asks how we can more effectively immunize against prejudice. 7 minutes. Source: ADL, PFC, PittNCCJ.

The Man Who Knows It All

Know-it-all attitudes hinder learning and lead to intergroup tension and bigotry, says Dr. Irving J. Lee of Northwestern University. Stresses need to communicate accurately for better understanding. 30 minutes. Rental: $4.75—AF.

Tragedy In A Temporary Town

Kinescope of the NBC program by Reginald Rose, starring Lloyd Bridges. Story of what occurs at a temporary construction workers' camp when a rumor causes an innocent victim to be accused of a crime he did not commit. Hysteria ensues as blind prejudice against a minority group erupts. Winner of an Anti-Defamation League Television Award. 47½ minutes. Source: ADL.

Unlearning Prejudice

A kinescope in the NBC "Open Mind" series. Panel of Benjamin Epstein, ADL National Director; Elmo Roper, Public Opinion Analyst; and Marie Jahoda, New York University Professor of Psychology, discuss various aspects of antisocial prejudice. 29½ minutes. Source: ADL.

Wanted—A Place To Live

Especially designed to provoke discussion on prejudice and its effects. 15 minutes. Source: ADL.

Racial Differences:

Common Fallacies About Group Differences

Beginning with a valid and modern interpretation of what a race is and is not, the film exposes common errors. Group differences in behavior are the result of the culture people grow up in, not heredity. Behavior of an isolated person should not be generalized to represent the behavior of a group. The script was prepared by Professor Clifford Morgan of Johns Hopkins University. 15 minutes. Source: DPW, JCRC.

FILMSTRIPS

Fair Employment Practices:

It's Good Business

Produced by the Illinois State Chamber of Commerce for businessmen's audiences as part of its educational program for equal job opportunities. Stresses that fair employment practices are essential to free enterprise and maximum production. Shows factually why and how management should start hiring on merit. With 33-1/3 r.p.m. recording. Requires 16" turntable. 34 minutes. Source: PittCHR.

Something To Work For

This sound filmstrip portrays the necessity of preparing for employment at one's highest skill and using fair employment practice laws as the answer to automation and discrimination. The role of parents in the vocational guidance of their children is also stressed. Produced by the Philadelphia Commission on Human Relations. With tape recording. 25 minutes. Source: PhilCHR, PHRC.

Fair Housing Practices:

The Good Neighbor

The responsibility of community leaders in promoting fair housing opportunities is the subject of this sound filmstrip. Practical suggestions are offered for both individual and group activity. Produced by the Philadelphia Commission on Human Relations. With tape recording, or 33-1/3 r.p.m. record. 27 minutes. Source: ADL, FLP, PhilCHR, PHRC.

The House Across The Street

How a neighborhood can react constructively and democratically to Negroes moving in next door. With tape recording, or 33-1/3 r.p.m. record. 28 minutes. Source: FLP, PhilCHR.

The House Of Decision

A sound filmstrip which focuses on the problem of persuading Negro families to seek housing outside the ghetto, and the role of the public antidiscrimination commission. Produced by the Philadelphia Commission on Human Relations. With tape recording, or 33-1/3 r.p.m. record. 25 minutes. Source: PittCHR, PhilCHR, PHRC.

We Live In Peace

Scenes of activities in Los Angeles' Aliso Housing Project of Negro, Oriental, Mexican, and Anglo-American families which show that meeting and working together leads to understanding and friendship among neighbors. With captions. 60 frames. Source: ADL, JCRC.

Projects for Brotherhood:

It's Up To You

Illustrates the tools and programs by which the individual and his group can help replace intolerance with unity. With script. 50 frames. Source: PFC, JCRC, PhilNCCJ.

To Secure These Rights

Illustrates the recommendations of the President's Committee on Civil Rights as to education and legislation to secure equal opportunity for all. With script. 50 frames. Source: ADL, JLC, PhilNCCJ.

DISTRIBUTORS

ADL — **Anti-Defamation League of B'nai B'rith**
225 South 15th St.
Philadelphia 2, Pa.

AF — **Association Films**
Broad at Elm Sts.
Ridgefield, N. J.

AFL-CIO — **American Federation of Labor and Congress of Industrial Organizations**
Film Division, Department of Education
815 Sixteenth St., N.W.
Washington 6, D. C.

AFSC — **American Friends Service Committee**
Community Relations Program
160 North 15th St.
Philadelphia 2, Pa.

BFC — **Broadcasting and Film Commission**
National Council of the Churches of Christ in the U. S. A.
220 Fifth Ave.
New York 1, N. Y.

CF — **Contemporary Films**
267 West 25th St.
New York 1, N. Y.

DPI — **Department of Public Instruction**
Bureau of Instructional Materials and Mass Media
Education Building
Harrisburg, Pa.

DPW — **Department of Public Welfare**
Bureau of Community Mental Health Services
Health and Welfare Building
Harrisburg, Pa.

EBF — **Encyclopaedia Britannica Films**
1150 Wilmette Ave.
Wilmette, Ill.

ECRC — **Erie Community Relations Commission**
606 Commerce Building
Erie, Pa.

FLP — **Free Library of Philadelphia**
Educational Films Department
Logan Square
Philadelphia 3, Pa.

HF — **Harmon Foundation, Inc.**
Division of Visual Experiment
140 Nassau St.
New York 38, N. Y.

JCRC — **Jewish Community Relations Council of Greater Pittsburgh**
234 McKee Place
Pittsburgh 13, Pa.

JLC — **Jewish Labor Committee**
25 E. 78th St.
New York 21, N. Y.

PFC — **Philadelphia Fellowship Commission**
Community Services Department
260 South 15th St.
Philadelphia 2, Pa.

PhilCHR — **Philadelphia Commission on Human Relations**
625 City Hall Annex
Philadelphia 7, Pa.

PhilNCCJ — **National Conference of Christians and Jews**
1211 Chestnut St.
Philadelphia 7, Pa.

PHRC — **Pennsylvania Human Relations Commission**
1401 Labor and Industry Building
Harrisburg, Pa.

1508 State Office Building
Pittsburgh 22, Pa.

1506 State Office Building
Philadelphia 30, Pa.

PittCHR — **Pittsburgh Commission on Human Relations**
518 City-County Building
Pittsburgh 19, Pa.

PittNCCJ — **National Conference of Christians and Jews**
1307 Keenan Building
Pittsburgh 22, Pa.

PR — **Commonwealth of Puerto Rico**
Migration Division, Department of Labor
322 W. 45th St.
New York 36, N. Y.

PSL — **Pennsylvania State Library**
Visual Aids Section, Box 608
Harrisburg, Pa.

TFC — **Teaching Film Custodians**
25 W. 43rd St.
New York 36, N. Y.

UAA — **United Artists Associated**
247 Park Ave.
New York 17, N. Y.

UC — **University of California Extension**
Educational Film Sales Department
Los Angeles 24, Calif.

USW — **United Steelworkers of America**
Committee on Civil Rights
1500 Commonwealth Building
Pittsburgh 22, Pa.

Appendix 3: References

A. Books on intergroup education used in drafting this "Guide on Intergroup Education in Schools."

Brown, Spencer, *They See For Themselves, A Documentary Approach to Intercultural Education in the High School.* New York: Harper Brothers, 1945, 147 pp.

Cole, Steward G., and Vickery, William E., *Intercultural Education in American Schools, Proposed Objectives and Methods.* New York: Harper Brothers, 1943, 215 pp.

Committee on Religion and Education of the American Council on Education, *The Function of the Public Schools in Dealing with Religion,* Washington, D. C.: American Council on Education, 1953, 145 pp.

Cook, Lloyd and Elaine, *School Problems in Human Relations.* New York: McGraw-Hill Book Company, 1957, 292 pp.

*Council on Human Relations, *Resource Handbook in Human Relations.* Council on Human Relations, 281 The Arcade, Cleveland 14, Ohio, 1959, 75 pp.

Department of Supervisors and Directors of Instruction of the National Education Association, National Council of Teachers of English and Society for Curriculum Study, *American All, Studies in Intercultural Education.* Washington, D. C.: National Education Association, 1942, 385 pp.

DuBois, Rachel D., *Build Together Americans.* New York: Hinds, Hayden and Eldredge, Inc., 1945, 270 pp.

Duncan, Ethel M., *Democracy's Children, Adventures in Intercultural Education for the Elementary School.* New York: Hinds, Hayden and Eldredge, Inc., 1945, 189 pp.

*Giles, H. Harry, *The Integrated Classroom.* New York: Basic Books, Inc., 1959, 338 pp.

*Heaton, Margaret M., and Lewis, Helen B., *Reading Ladders for Human Relations, Revised and Enlarged Edition.* Washington, D. C.: American Council on Education, 1955, 215 pp.

Kilpatrick, William H., and Van Til, William (ed.), *Intercultural Attitudes in the Making.* New York: Harper Brothers, 1947, 246 pp.

Pennsylvania Department of Public Instruction, *Course of Study in Geography for Secondary Schools, A Progress Report.* Bulletin 412, Harrisburg: Department of Public Instruction, 1951, 334 pp.

Pennsylvania Department of Public Instruction, *Course of Study in the Social Studies for Secondary Schools, A Progress Report.* Bulletin 410, Harrisburg: Department of Public Instruction, 1951, 364 pp.

Pennsylvania Department of Public Instruction, *The Elementary Course of Study, An Interim Report.* Bulletin 233-B, Harrisburg: Department of Public Instruction, 1949, 587 pp. (currently out of print)

Redden, John D., and Ryan, Francis A., *Intercultural Education.* Milwaukee: Bruce Publishing Company, 1951, 180 pp.

Staff of Intergroup Education in Cooperating Schools, *Curriculum in Intergroup Relations, Case Studies in Instruction for Secondary Schools.* Reprinted from *"The Bulletin of the National Association of Secondary School Principals"*, Volume XXXIII, February 1949, Washington, D. C.: American Council on Education, 1949, 168 pp.

*Staff of Intergroup Education in Cooperating Schools, *Elementary Curriculum in Intergroup Relations, Case Studies in Instruction.* Washington, D. C.: American Council on Education, 1950, 248 pp.

*Staff of Intergroup Education in Cooperating Schools, *"Literature for Human Understanding"*. Washington, D. C.: American Council on Education, 1948, 61 pp.

*Stendler, Celia B., and Martin, William E., *Intergroup Education in Kindergarten-Primary Grades.* New York: The Macmillan Company, 1953, 151 pp.

*Taba, Hilda, *School Culture: Studies of Participation and Leadership.* Washington, D. C.: American Council on Education, 1955, 123 pp.

Taba, Hilda, *With Perspective on Human Relations: A Study of Peer Group Dynamics in an Eighth Grade.* Washington, D. C.: American Council on Education, 1955, 155 pp.

*Taba, Hilda; Brady, Elizabeth H.; Robinson, John T.; Vickery, William E., *Diagnosing Human Relations Needs.* Washington, D. C.: American Council on Education, 1951, 155 pp.

*Taba, Hilda; Brady, Elizabeth H.; and Robinson, John T., *Intergroup Education in Public Schools.* Washington, D. C.: American Council on Education, 1952, 380 pp.

Taba, Hilda, and Elkins, Deborah, *With Focus on Human Relations, A Story of an Eighth Grade.* Washington, D. C.: American Council on Education, 1950, 227 pp.

*Trager, Helen G., and Yarrow, Marian R., *They Learn What They Live, Prejudice in Young Children.* New York: Harper Brothers, 1952, 392 pp.

Van Til, William, *The Making of a Modern Educator.* Indianapolis: Bobbs-Merrill Company, 1961, 252 pp.

Van Til, William; DeBoer, John J.; Burnett, R. Will; and Ogden, Kathleen C., *Democracy Demands It, Resource Unit for Intercultural Education in the High School.* New York: Harper Brothers, 1950, 117 pp.

* Recommended for purchase for a school bookshelf on intergroup education.

B. Other publications on intergroup education used in drafting the Guide.*

Administrative Committee on Intercultural Education, "Promising Practices in Intergroup Education." Detroit Board of Education, 1947, 46 pp.

American Association of School Administrators, "From Sea to Shining Sea—Administrators Handbook for Intergroup Education." Washington, D. C.: National Education Association, 1947, 64 pp.

*Anti-Defamation League, "Behind the Headlines." Anti-Defamation League of B'nai B'rith, 24 pp.

Anti-Defamation League, "Regional Problems and Issues in Human Relations Education." Anti-Defamation League of B'nai B'rith, (1956), 78 pp.

Bard, Harry, "Teachers and the Community, An In-Service Program in Action." National Conference of Christians and Jews, 56 pp.

Beauchamp, Mary; Llewellyn, Ardelle; and Worley, Vivienne S., "Building Brotherhood: What Can Elementary Schools Do?" National Conference of Christians and Jews, 78 pp.

Benne, Kenneth D., "The Strategic Situation in Intergroup Education U.S.A.: 1960." Paper presented at Intergroup Education Conference, Institute of Human Relations, January 18, 1960, American Jewish Committee, 32 pp. (mimeographed)

Bostwick, Prudence, "Brotherhood: What Can Secondary Schools Do?" National Conference of Christians and Jews, 53 pp.

Detroit Board of Education, "The Human Touch, A Guide in Human Relations." Detroit Board of Education, 1959, 58 pp.

Division Against Discrimination, "Know Your Human Relations, A Digest of Information." Trenton: New Jersey Department of Education, 1956, 23 pp.

Division on Civil Rights, "Civil Rights in New Jersey: A Resource Unit." Trenton: New Jersey Department of Education, 1960, 52 pp. (mimeographed)

Epstein, Charlotte, "Evaluating Intergroup Relations Education." Reprinted from *The Bulletin of the National Association of Secondary School Principals.* October, 1960, American Jewish Committee, 6 pp.

Grambs, Jean D., "Group Processes in Intergroup Education." National Conference of Christians and Jews, 82 pp.

Grambs, Jean D., "Understanding Intergroup Relations." Washington, D. C.: National Education Association, 1960, 32 pp.

Heaton, Margaret M., "Feelings Are Facts." National Conference of Christians and Jews, 1951, 59 pp.

Hill, Wilhelmina, and Mackintosh, Helen K., "How Children Learn About Human Rights." Washington, D. C.: U. S. Department of Health, Education and Welfare, 1951, 16 pp.

Human Relations Committee, "Handbook On Human Relations." Department of Instruction, Cincinnati Public Schools, 1959, 39 pp.

Kilpatrick, William H., "Modern Education and Better Human Relations." Anti-Defamation League of B'nai B'rith, 25 pp.

Massachusetts Commission Against Discrimination, "Discrimination—Danger To Democracy, A Teaching Unit on Certain Civil Rights." Massachusetts Commission Against Discrimination, 41 Tremont Street, Boston 8, Massachusetts, 1955, 11 pp.

Missouri Commission on Human Relations, "Human Rights Correlative Teaching Units for the High School of Missouri." Jefferson City: Missouri Commission on Human Relations, 102 State Capitol Building, Jefferson City, Missouri, 1959, 16 pp.

National Conference of Christians and Jews, "Study Guides in Human Relations—Primary Grades, Intermediate Grades, Junior High School, Senior High School." National Conference of Christians and Jews, 4 pp.

New York Board of Education, "Toward Better International Understanding, A Manual for Teachers." New York: Board of Education, 1960, 253 pp.

Noar, Gertrude, "Information Is Not Enough." Anti-Defamation League of B'nai B'rith, 1958, 26 pp.

Noar, Gertrude (ed.) "Human Relations in Secondary Education." *The Bulletin of the National Association of Secondary-School Principals,* March 1955, 39:209, 170 pp.

Pennsylvania Department of Public Instruction, "Pennsylvania Teaches for Better World Relations and Intercultural Understanding." Bulletin 220, Harrisburg: Department of Public Instruction, 1955, 31 pp.

Pennsylvania Fair Employment Practice Commission, "Testimony of the Pennsylvania Fair Employment Practice Commission before the Governor's Committee on Education." 1960, 25 pp. (mimeographed)

Philadelphia Board of Education, "The Development of Intergroup Education in the Philadelphia Public Schools." Philadelphia: Board of Education, 1960, 13 pp. (mimeographed)

* For nearest address of publishers, see: "Appendix I. Sources for Intergroup Education Teaching Aids."

"Proceedings of the Pennsylvania State Teachers College Conference on Intergroup Relations and Teacher Education," sponsored by Pennsylvania Board of State College Presidents in cooperation with National Conference of Christians and Jews, November 20-22, 1958, National Conference of Christians and Jews, 35 pp. (mimeographed)

Taba, Hilda, "The Concepts of Intergroup Relations and Their Bearing on Policies in Education and Action." Paper presented at Intergroup Education Conference, Institute of Human Relations, January 18, 1960, American Jewish Committee, 6 pp.

Taba, Hilda, "The Status of Intergroup Education." Paper presented at Intergroup Education Conference, Institute of Human Relations, January 18, 1960, American Jewish Committee, 55 pp.

Van Til, William, "Challenge to America: The Role of Education in Intergroup Relations." Anti-Defamation League of B'nai B'rith, 16 pp.

Appendix 4: Pennsylvania Contributors to Guide

Philadelphia Study Committee

Mrs. John Frederick Lewis, Jr., Chairman, Education Committee of the Philadelphia Board of Education—*Chairman*

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